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3 Faiths Urges Code On Each Community To Bar Bias Appeals From Election

Six Protestant, Catholic and Jewish leaders issued a joint appeal to the Republican and Democratic parties to adopt a "fair election practices code" to eliminate racial and religious prejudice from the 1952 election. Part of the code would be establishment of non-partisan, non-sectarian committees in every community "to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeals based on racial or religious prejudice."

Signers of the statement were the Right Rev. Henry Knox Sherrill, presiding Bishop of the Protestant Episcopal Church and president of the National Council of Churches of Christ in the United States; the Most Rev. Edwin V. O'Hara, Bishop of the Roman Catholic Diocese in Kansas City; Rabbi Simon G. Kramer, president of the Synagogue Council of America; Dr. George N. Shuster, president of Hunter College and a Catholic layman; Jacob Blaustein, president of the American Jewish Committee; and Dr. Arthur S. Fleming, vice-president of the National Council of Churches of Christ.

The proposed code, incorporated in telegrams to Guy George Gabrielson, chairman, and Mrs. Gilbert Mayes, assistant chairman of the Republican National Committee, and Frank E. McKinney, chairman, and Mrs. India Edwards, director of the women's division of the Democratic National Committee, states:

"In the light of the pre-eminent role which the United States is playing, [illegible] upon us to prove that in our democracy men of all races, creeds and national origins participate in our government as free and equal brothers under God.

"We, therefore, urge all candidates to take all necessary measures to prevent any expression of racial or religious bias by their adherents and to condemn publicly and emphatically every occurrence thereof.

"We urge all Canadians to reject

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U.S. Asks Israel Delay Capital Move

Authoritative sources confirmed that the United States State Department had urged the Israeli Government to refrain from completing the shift of its capital to Jerusalem until the United Nations General Assembly had another opportunity to take up the matter at its meeting in November.

While the United States Embassy has declined to comment, Israel's Foreign Ministry spokesman said in Jerusalem that a letter to the Ministry in which the United States' views had been set forth, "containing no demands and did not question the status of Jerusalem as the capital of Israel."

The spokesman recalled that the original decision to transfer the capital from Tel Aviv to Jerusalem had been announced in December, 1949, and that in January, 1951, the Foreign Ministry said the re-

(Continued on Page Four)

Consumers Are Hard Up For Money In New Plan

The new economic plan initiated by Prime Minister David Ben-Gurion five months ago has brought on a paradoxical situation. Never since the state was established has the purchasing power of the of the Israeli pound been so low. Never has the pound been so precious, reports the New York Times.

The introduction on February 13 of multiple exchange rates by which local prices of most imported foods, pharmaceutical products and fertilizers were set at a rate of £1 Israeli for $1.40 instead of the former rate of $2.80, and most raw materials at £1 for $1, has meant that most entrepreneurs have had to double or triple their working capital to maintain their volume of business.

On the other hand, the Government adhered to its undertaking not to issue any more securities as backing for currency so the means of payment has not increased. The result was that prices rose and money became scarce. Israeli business men manifested unwonted respect for the Israeli pound.

This new attitude toward money percolated to all strata, a private survey at Tel Aviv showed. A financier said that banks had been unable to increase credits because deposits had remained static. In the last six months he said that demand for credits had doubled or tripled. In branches of the economy dealing in non-essential [illegible] for the first time in years manufacturers are eager to [illegible] to retailers and retailers to [illegible] customers to raise cash. Buy

(Continued on Page Four)

Congress Head Deplores New Austrian Laws Restoring Rights To Nazis

Dr. Israel Goldstein, president of the American Jewish Congress, declared in New York that, while he was hopeful about the outcome of negotiations with the West German Government on Jewish material claims, he was "gravely disturbed" over developments in Austria. Dr. Goldstein reported on his recent trip to Europe to a special two-day conference of presidents of American Jewish Congress groups throughout the United States, meeting at headquarters, Stephen Wise Congress House.

Charging that Austria "is embarked on a policy aimed at the complete legal rehabilitation of Nazi criminals and of open anti-Semitism," Dr. Goldstein stated that serious anti-American agitation was also developing in that country. He reported that the Austrian parliament had taken the unprecedented action of adopting a resolution criticizing U.S. High Commissioner Walter Donnelly. Mr. Donnelly, as a member of the Allied Council, had refused to approve a law passed by the Austrian parliament which would single out former Nazis for preferential treatment by exempting those repatriated as war criminals after April 30, 1949, from legal penalties imposed on Nazis before that date. Mr. Donnelly had also been violently attacked in official organs of the People's Party and by spokesmen of the Nazi-oriented Union of Independents.

Dr. Goldstein expressed grave concern over the fact that Austrian Chancellor Figl, with whom Dr. Goldstein and other Jewish leaders had met on his recent visit to the United States, had thus far failed to indicate what action would be taken with respect to a series of grievances which had been submitted to him. "The situation in Austria is extremely dangerous," Dr. Goldstein said, "because all political elements appear to be wooing the electoral support of unrepentant Nazis. Austria can easily become a focus of anti-Semitic and pro-Nazi infection for all of Europe and a center of international anti-Semitism if prompt measures are not taken by our own government, as the leading member of the Allied Council responsible for occupation policy."

The most recent manifestation of these dangers, he added, was a series of laws, secretly prepared, and just passed by the Austrian parliament on July 18, which have the effect of restoring former Nazi leaders of Austria to positions of power, and of removing all measures previously adopted on behalf of the victims of Nazi terror and spoliation in that country.

The laws can be vetoed by any of the four occupation powers. Jewish leaders said they hoped the American High Commission would step in to disallow them.

The laws give back civil rights and property to 28,000 former non-commissioned officers and Nazis up to the rank of cell leader. Another 6,000 major Nazis offenders will get back their property only. The laws also lifts a three-year-old freeze on advancement and pay increases for 30,000 public officials who were minor Nazis.

Zacharish Shuster, European director of the American Jewish Committee, and Dr. S. Roth, general secretary of the European division of the World Jewish Congress, together with members of the Austrian Jewish community, visited Parliament in an unsuccessful effort to hold up approval of the laws.

The American Jewish Committee filed a strong protest with Secretary of State Dean Acheson on the passage of the Austrian laws. In a telegram to Mr. Acheson, Jacob Blaustein, of Baltimore, president of A.J.C., declared he was "shocked and dismayed" by the action.

"The United States still has responsibility in Austria and should do its utmost to redress the acts taken and to prevent further shameful steps," the telegram said.

"The Austrian Parliamentary acts and plans not only are unjust and undemocratic, but also provide excellent material for further Communist propaganda. . . . We urge to immediately take all possible counter measures," the message continued.

(Continued on Page Four)

U.S. Zionists Ask Democratic Platform

The American Zionist Council urged the Democratic platform committee in Chicago, Ill., to pledge the party's continued support of Israel in [illegible] a sanctuary for homeless Jews. I. L. Kenen, Washington representative of the Council, [illegible] all Zionist organizations in the United States, proposed that the Democratic party's support should be continued behind these objectives:

"To enable Israel to carry out its historic undertaking to give sanctuary to homeless Jewish refugees and to strengthen its economy and improve its means of defense as part of the defense of the free world.

"To the United Nations program for the permanent resettlement of the Palestine Arab refugees in the Arab states.

"To the maintenance of the existing armistice agreements and to the early attainment of peace by means of direct negotiations between Israel and the Arab states.

"To the promotion of peace and economic development in the Near East."

After reviewing the recent achievements of the infant nation, Mr. Kenen was asked by the committee whether it was not his proposal that the Democratic party should "continue its present policy toward Israel." The witness said that was so, according to the New York Times.

Mr. Kenen, formerly of Toronto, Ontario, is the brother of Mrs. A. Raginsky, of Montreal, head of the Jewish National Fund of the Zionist Organization of Canada.

In a seconding statement to the committee, Representative Emanuel Celler of New York said Israel wanted more than anything else to become independent of outside economic and military aid but that the time had not come. A member of the resolutions group, Mr. Celler said the Israelis had turned their swords to ploughshares after demonstrating their daring, courage and ingenuity against a foe that tried to push them into the sea. Then he added:

"These Israelis have dispelled the notion (forever I hope) that Jews are only mere pants-pressers, junkmen and petty traders, that they are Shylocks and Fagins. The Israelis on the battlefield have shown that Jews do not blanch under fire and that they are worthy descendents of the prophets, worthy descendents of the Maccabees and those who fought at Masada."

Herbert T. Schaffner, representing the American Council for Judaism, said the Democratic party "should turn its back upon the unfounded myth of a so-called 'Jewish vote.'"

"For Americans to exercise their great privilege of the free ballot along lines of religious divisions is

(Continued on Page Three)

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CANADIAN JEWISH REVIEW

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Group Hunts Records Of First Jews In U.S.

Documents and other records of Jews who came in 1654 for Brazil to New Amsterdam, now New York City, believed to be the first Jews ever to live in what now is the United States, are being sought during a five-week expedition in the West Indies and South America.

Dr. Jacob R. Marcus leads the party. He is the Adolph S. Ochs, Professor of Jewish History at the Hebrew Union College — Jewish Institute of Religion and the director of the American Jewish Archives in Cincinnati. Places being visited include Curacao and other Dutch islands; British West Indies, including Barbados, Nevis and Jamaica; the Virgin Island; Dutch Guiana, and possibly Venezuela. The party left Miami, for the expedition being undertaken with the forthcoming celebration of the tercentenary of American Jewish [illegible] in September, 1954. It is being made possible by a grant from the Rosenwald Foundation.

Dr. Marcus said it was probable that some of the Jews who came to America in the fifteenth and sixteenth centuries returned to some of the islands his group is visiting.

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Social Notes — Montreal

Mr. and Mrs. J. Wiseman and son, Irving, Hutchison Street, returned from a motor trip to Boston, Mass., where they visited Mr. and Mrs. S. Schneider and family.

Herman Rogoza, Durocher Avenue, left for Israel to take part in the Israel Song Festival.

Mr. and Mrs. M. DeZwirek and family, formerly of 5825 Esplanade Avenue, have taken up new residence at 5891 Durocher Avenue.

Mrs. S. Blacher and daughter, Helen, 1035 Pratt Avenue, are back from Atlantic City and Newark, N. J.; New York; and Philadelphia, Pa.

Misses Melvina Auerbach, 5206 Esplanade Avenue; Evelyn Yoshinoff, 5206 Esplanade Avenue; Brina Routtenberg, 7 8 6 Champagneur Avenue; Sophie Greenblatt, 2105 Van Horne Avenue; and Minna Marsel, 5721 Plantagenet Avenue, were at Scaroon Manor, at Schroon Lake, N. Y.

Mrs. J. Mitchnick, Waverley Street, is in Syracuse, N. Y., visiting her son-in-law and daughter, Mr. and Mrs. Bernard Katz, and their new-born daughter, Sharlene Donna; sister of Howard Stephen.

Mr. and Mrs. H. Harris, Dollard Avenue, are in Ste. Agathe for the summer.

Mr. and Mrs. B. Taveroff, Clark Street, will leave shortly to spend a few weeks in Trout Lake.

Mrs. B. Block, and children, Faye and Allan, of Minneapolis, Minn., visited her parents Mr. and Mrs. S. Roth, Jeanne Mance Street, for three months.

Mrs. S. Goldfarb, and daughter, Margaret of Bronx, N. Y., are spending the summer with her brother-in-law and sister, Mr. and Mrs. Harry Segal, Beaconsfield Avenue. Mr. Goldfarb will arrive shortly to spend two weeks in Montreal.

Mr. and Mrs. Leo Feldman, Greenaway Avenue, returned from Plymouth, Mass.

Mrs. Anna Simon, Elmwood Avenue, accompanied by her daughter, Mrs. A. Schwartz, and her son, Sidney Simon, are spending several days in New York, visiting her son-in-law and daughter, Mr. and Mrs. Irving Silverblatt.

Mrs. Bernard Lande, Westmount Avenue, is spending a holiday in the Maritimes.

The Hon. Mr. Justice Harry Batshaw and Dr. Anne Tarshis Batshaw, Montrose Avenue, left on a motor trip to the Gaspe Peninsula and New Brunswick, to be followed by a stay at The Pines, at Digby, N. S. Travelling with them are Mr. and Mrs. Alexander Lamport, of Mount Kisco, N. Y. They will return to the city at the end of the third week in August.

Dr. and Mrs. Louis J. Notkin, Roslyn Avenue, are spending a holiday at Bass Rocks, Gloucester, and Bar Harbour, Maine, and are expected back in town shortly. Dr. and Mrs. Notkin also visited St. Andrews-by-the-Sea for a few days.

Mr. and Mrs. Louis Fitch, Q.C., Cote St. Antoine Road, sailed on the S. S. Atlantic from Quebec City, to spend a holiday in Europe and Israel.

Miss Bess Schneiderman, Cote des Neiges Road, spent two weeks with her mother, Mrs. Ida Schneiderman, of Dominion, N. S.

Dr. and Mrs. Norman Viner, Bishop Street, are motoring to the Gaspe Peninsula, and other points.

Mr. and Mrs. N. Ross, Kensington Avenue, are in Oquunquit, Maine.

Miss Doreen Segal, Beaconsfield Avenue, is spending two weeks in Val Morin, visiting Mr. and Mrs. J. Wolinsky.

Mr. and Mrs. J. Boretsky and children, Sander and Lawrence, formerly of 776 Wiseman Avenue, have taken up residence at their new home at 4726 Kent Avenue.

Mrs. M. Schachter, and children, Marion and Eric, of London, England, sailed on the Empress of Scotland after spending five weeks with her parents, Mr. and Mrs. A. Nisse, Circle Road; and Dr. Schachter's parents, Mr. and Mrs. J. Schachter, Musset Avenue. Dr. Schachter is a doing research work in physiology and allergies at the National Institute for Medical Research in London, England.

Miss Frances Clare, Clanranald Avenue, returned from a trip to Miami Beach, Florida; and Havana, Cuba.

Mr. and Mrs. Meyer Newman, and Bruce Newman, all of New York, were here for the brith of their grandson, and nephew, Jeffrey Brian, son of Mr. and Mrs. Arthur Mendel, MacDonald Avenue.

Mr. and Mrs. Bernard Schwartz, Vendome Avenue, sailed for Europe on the Home Lines' S. S. Atlantic.

Miss Eva Kuper, Van Horne Avenue, spent several days at Alexonquin Park.

Mrs. Dora Wolf, Bonavista Avenue, left for Europe on the Home Lines' S. S. Atlantic which sailed from Quebec.

Mrs. A. Vineberg and daughter, Ellen, Linton Avenue, are spending the summer in Val Morin.

Mr. and Mrs. Moses Lazarus, Clanranald Avenue, left from Quebec City on the Home Lines' S. S. Atlantic for a trip to Europe.

Lee and Marian Levitan, daughters of Mr. and Mrs. G. Levitan, Cumberland Avenue, are spending a holiday at Lake Orford.

Mrs. M. F. Orten, Somerled Avenue, left for London, England; Paris, France; Milan, Italy; and Berne and Geneva, Switzerland, to be away for several months.

Jack Kwinter has returned to Toronto, Ont., after visiting his brother and sister-in-law, Mr. and Mrs. David Kwinter, and children, Hirsh Layb and Stephen, Dupuis Avenue, being present at the brith of the latter.

Mr. and Mrs. Mark Cohen, 8795 Ridgevale Avenue, left on the Home Lines' S. S. Atlantic, to visit relatives in the British Isles and France.

Mrs. J. Boretsky, accompanied by her daughter-in-law Mrs. Paul Boretsky, and granddaughter, Sheryl, Kent Avenue, returned from a short holiday in Plattsburg, N. Y.

David Hubscher, 5245 Cote St. Luc Road; Hyman White, 880 Mc-Eachran Avenue; Isadore Krukin, 639 Querbes Avenue; Julius Taveroff, 380 Labadie Street; Israel I. Simon, 4860 Hutchison Street; George Chernoff, 6537 Marquette Street; Leon Liebovitch, 4887 Plamondon Avenue; Abe Pistraich, 757 Querbes Avenue; and Reuben Bernstein, 1605 St. Catherine Street West, spent their holidays at Scaroon Manor, at Schroon Lake, N. Y.

Mr. and Mrs. L. Frost and children, Rhona and Gary, formerly of 5752 Northmount Avenue, have taken up new residence at 4656 Kent Avenue.

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The Care Of Deaf-Mutes In Israel

BY DR. MORDECAI NEXTER, OF JERUSALEM, ISRAEL

The problem of training the deaf-mutes has become acute during the last twenty-five years in Israel. Dr. M. Sherman and two teachers were instructing deaf-mutes in Tel Aviv thirty years ago when they were informed by Dr. Salzberger of Jerusalem of a bequest of Leon Levy of Shanghai to the Alliance Israelite Universelle for the purpose of establishing a school for deaf-mutes in some Jewish community. Dr. M. Salzberger himself convinced the Alliance of the urgency of founding the contemplated school in Palestine. In a very limited number of instances such handicapped children had been sent to to a school in Vienna by parents who had the financial ability to provide for their care and training in that city. By far the greatest number, however, were compelled to forego all education and training.

With the acceptance of the recommendation of Dr. Salzberger by the Alliance, that organization invited an expert, Richard Hexter of Berlin (of blessed memory), to undertake the task. This was in 1932. Hexter invited Mrs. Meir Dizengoff, wife of the Mayor of Tel Aviv, who had received her training as a teacher of deaf-mutes in Berlin, to assist him. The school opened with only seven pupils. It was completely lacking material and Mr. Hexter himself had to create the first instruction tablets used. Later he published a complete textbook. The school soon attracted so many pupils that it was unable to accept them all, due to lack of means.

In 1934, Mrs. Hedwig Hexter, who had also been trained in Berlin, was added to the faculty. After Mr. Hexter's death in 1941, she took over the management of the school and is still its head. In 1939, Mrs. Elizabeth Reich opened a kindergarten for deaf-mute children. In 1940 Mrs. Loth-Miller was engaged by the city of Tel Aviv to run a similar class which expanded so greatly that it now occupies an entire building formerly used as a factory. In 1949 Dr. Tzeliuk opened a similar school in Haifa. This school now also has a kindergarten.

With the rise of the State of Israel and the coming of the vast immigration the problem of educating all the crippled and handicapped, including the deaf-mutes, has become acute. Many of the immigrants were acquainted only with the European languages after the various countries from which they came and had to be taught Hebrew to provide them with a common language of instruction. Others had grown up in concentration camps or in the underground and had received no education at all. Many are employed and have to arrange to study after working hours. Oriental and North African immigrants are often specialists in their work, yet have to be educated from scratch, being illiterates, though adults. These are some of the problems that have to be dealt with.

The exact number of deaf-mute children is unknown, yet under the system of obligatory education they must be found and given schooling, the earlier, of course, the better. Adult deaf-mutes formed an organization in Tel Aviv in 1943. Last year they were expanded into a country-wide organization and now have 300 members.

The educational system employed is that in use in Europe and the United States. This method utilizes whatever hearing is left for the purposes of instruction, there only a very small percentage of deaf-mutes are totally deaf. The child learns a few words in common use selected by virtue of their phonetic characteristics. It thus acquires a useful vocabulary and information. Speech development and voice strengthening are inculcated with the aid of the sense of sight and touch. Electric voice magnifiers have been very helpful. Visual illustration of sound production is provided by the teachers, and the pupils are taught to practice before a mirror and to observe not only the movement of lips and tongue but also jaw and chin, and the touching of the teacher's larynx and sternum aid also in the instruction.

Polyglottism in Israel and the lack of the knowledge of Hebrew necessitate the quartering of the children in special institutions (pensions). Such a pension existed in Jerusalem between 1942 and 1948, but was closed during the war and has not been reopened because of lack of housing.

The curriculum resembles that of the public schools. The children learn that communication between people is through speech. Hence instruction in speaking is chiefly stressed. This is only achieved after eight to ten years. During the final three years a second language is added in the Jerusalem school. They also learn such trades as housework, gardening, sewing, and in the case of boys, tailoring, shoemaking, printing, technician's work, etc. Some even learn academic specialties.

In some countries high school education is provided for some students, even advancement to university and "Technion" studies. In Israel we lack capital, housing facilities, and even means for training teachers. We hope to be able to establish more schools within a short time and to meet all our needs, especially in view of the vast flood of immigration inundating us.

This article is from Hatzofe Halvri, of New York.

Social Notes — Montreal

Mr. and Mrs. Aaron Schachter, Piedmont Avenue, returned from a holiday in Toronto and Niagara Falls, Ont., and Buffalo, N. Y. They also visited their son-in-law and daughter, Mr. and Mrs. G. Thaw, of Sudbury, Ont. Mr. Schachter returned home after a week and Mrs. Schachter remained for two weeks in Sudbury.

Hyman Quint and daughters, Alice Marcia and Joan Sharon, 4690 Cumberland Avenue, were at Old Orchard Beach, Maine, and Burlington, Vermont, for ten days.

Mrs. I. Solomon, 6500 Macdonald Avenue, visited her uncle and aunt, Mr. and Mrs. Max Mandell, of Sturgeon Falls, Ont., on their twenty-fifth wedding anniversary.

Mrs. F. Majer, of San Paulo, Brazil; Sol. Dolinger, Mr. and Mrs. Charles Bochner, and Mr. and Mrs. M. Shoreman, all of New York, were here on the occasion of the birth of Gerald David, son of Mr. and Mrs. Lionel Richler; and brother of Sheila Frances. Dufferin Road.

Mr. and Mrs. S. Kaushansky and family, Marcil Avenue, spent a few days in Lake Placid, N. Y.

Mrs. J. Lesser, Queen Mary Road, is spending a few weeks in Boston, Mass.

Mr. and Mrs. Paul Bovetsky and daughter, Sheryl, formerly of 4725 Fulton Avenue, have taken up residence at their new home at 6727 Kent Avenue.

Mrs. D. Berbrier and family, Grand Boulevard, are spending several weeks in Plattsburg, N. Y.

Mrs. B. Machlovitch, Kent Avenue, is spending the summer at her home in Trout Lake. Her daughters, Mrs. M. Goldenberg, Macdonald Avenue; and Mrs. Allan Roth, of Brooklyn, N. Y., are staying with her for the season.

Allan Wolinsky, son of Mr. and Mrs. Joseph Wolinsky, Plamondan Avenue, celebrated his eight birthday at their summer home in Val Morin. He is the grandson of Mr. and Mrs. M. Gold, Clark Street; and of Mrs. A. Wolinsky, Clark Street. A yellow and blue birthday cake centred the table. Allan made a speech. Present were Mr. and Mrs. M. Gold, grandparents, Clark Street; Mr. and Mrs. Harry Segal and children, Doreen, Gerald, and Roslyn, Beaconsfield Avenue; Mrs. S. Goldfarb and daughter, Margaret, of Bronx, N. Y.; Mr. and Mrs. I. Hockenstein and children, Bernice and Michael, de l'Epee Avenue; and Mr. and Mrs. S. Purits and sons, Samuel and William, Plamondon Avenue.

At Lewinson's Lakewood Lodge, at St. Donat, were: Mr. and Mrs. E. Gardner and daughters, Carol and Cecily, Westmount Avenue; Mr. and Mrs. J. Jacobs, Cote St. Antoine Road; Mr. and Mrs. M. Goldberg, Ottawa, Ont.; Dr. and Mrs. J. Hraba, Worcester, Mass.; Mr. and Mrs. Fred Pleckner, Weekawken, N. J.; Mr. and Mrs. L. Gameroff and family, Mira Road; Mr. and Mrs. W. Goldberg, Dufferin Road; Mr. and Mrs. S. A. Doubliet and children, Susan and Peter, Kent Avenue; Mr. and Mrs. Solomon Vineberg and daughter, Miss Ellen Vineberg, Macdonald Avenue; Mr. and Mrs. A. Hollander, Sherbrooke Street West; Mr. and Mrs. I. Goldenblatt, Barclay Avenue; Mr. and Mrs. J. Rosenthal, Jean Brillant Avenue; Mr. and Mrs. [illegible] Jean Brillant Avenue; Mr. and Mrs. [illegible] Avenue; Mr. and Mrs. [illegible] Mrs. A. Gelber and daughter, Toronto, Ont.; Mr. and Mrs. Richard A. Fisch, Mr. and Mrs. O. Jonas, Mr. and Mrs. [illegible] Hyman, all of Forest Hill, N. Y.; Mr. and Mrs. D. Ulrich, N. Y.; Mr. and Mrs. [illegible] St. Catharine Road; Mr. and Mrs. D. Kert, Snowdon; Mr. and Mrs. H. Kert and daughter, Carol, Anvers Avenue; Mr. and Mrs. I. Mauer, Linton Avenue; Dr. and Mrs. A. V. Simon and children Fred and Sherry, Queen Mary Road; Mr. and Mrs. George Saul and family, Hampton Avenue; Mr. and Mrs. S. Shulman, Grosvenor Avenue; Mr. and Mrs. Hugo Wiener, New York; Mesdames E. S. Goldstein and daughter Lois, Decarie Boulevard; L. Borson, of Yonkers, N. Y.; J. Jassby, Harvard Avenue; M. E. Rohrlick and daughter, Joan, Meridian Drive; V. Milchin, Dupuis Avenue; C. C. Gray and daughter, Bernice, Murray Hill Avenue; H. Kay, Elmhurst, N. Y.; E. Kellerman, of Kew Gardens, N. Y.; S. Blumenthal, Cote St. Luc Road; Max Sher, St. Catherine Road; Alfred Garber, Macdonald Avenue; J. Pulca, Cote des Neiges Road; Paul Mezei, Durocher Avenue; and Meyer Lipson, of Toronto, Ont.

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U.S. ZIONISTS

(Continued from Page One)

to flout one of the most cherished principles of our great democracy," Mr. Shaffner added. "Americans of the Jewish faith, like Americans of other faiths, will as always, vote as individuals. They will vote for the party or candidate who in the opinion of each will best serve the United States."

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MARRIAGES

CHISLING-DAVIS

The marriage of Joan Roslyn, daughter of Mr. and Mrs. Maurice Davis, Darlington Avenue, to Lester Arnold Chisling, only son of Mr. and Mrs. Maurice Chisling, Royal Avenue, took place at half-past six o'clock, on June 29, in the Blue Room of the Ritz Carlton Hotel. Rabbi Maurice Cohen and Cantor S. Gisser officiated. The bride was given in marriage by her father. She wore a ballerina-length gown of net and lace over blue crinoline, the bodice of which was appliqued with lace and the skirt with white and gold lace. She had shoes to match and her appliqued veil of tulle illusion was held by a white and gold lace Juliet cap. She carried a white Bible, with white orchids and stephanotis. Miss Harriet Davis, cousin of the bride, as maid of honor, wore an ivory-coloured net cocktail gown, and had a bandeau in her hair to match. Her flowers were a cascade bouquet of orange-coloured Delight roses. Miss Leanora Davis, sister of the bride, as junior bridesmaid, was in pink and blue net, appliqued with rosettes, the bodice having a sash of pale blue velvet. She wore a bandeau in her hair to match her gown and carried a nosegay of pastel sweet peas and Sweetheart roses. Gerald Shulman was best man. The ushers were Bernard Shapiro and Harold Shapiro, cousins of the bride. White peonies and gladioli, arranged with candles in candelabra, were used to decorate. For the reception, in the ballroom, palms, dogwood blossoms, peonies, and gladioli formed the background. The bride's table was arranged with pink Sweetheart roses and baby's breath. Mrs. Davis received in a gown of grey and black net, having insets of grey lace, with a hat and accessories of the same shade and a corsage bouquet of mauve orchids. Mrs. Chisling, mother of the bride, was in a gown made of layers of shaded net in champagne-coloured tones, a hat and accessories to match, and a corsage of bronze-coloured orchids. Mrs. D. Davis, grandmother of the bride, wore a gown of mauve lace, with matching accessories, and a corsage of roses. Mrs. S. Hafler, grandmother of the groom, was in a navy-blue sheer gown, with matching accessories, and a corsage of roses. Mr. and Mrs. Chisling left on a motor trip [illegible] the bride [illegible] a navy-blue [illegible] built, with navy-blue accessories. They will reside at 5866 Decelles Avenue. Mr. and Mrs. Joseph Chisling, uncle and aunt, of the groom, of Dartmouth, N. S.; Mr. and Mrs. M. Wineberg and Mr. and Mrs. L. Slan, cousins of the groom, all of Toronto, Ont.; and N. Jacobson, uncle of the groom, of New York, were wedding guests.

HORTICK-SPERBER

The marriage of Louise, daughter of Marcus M. Sperber, Q.C., and Mrs. Sperber, Western Avenue, to Harry Hortick, Cote St. Luc Road, son of the late Mr. and Mrs. A. Hortick, too place at six o'clock, on June 26, in the chapel of the Spanish and Portuguese Synagogue. Dr. Saldmon Frank and Reverend S. Kastner officiated. The bride was given in marriage by her father. She was gowned in tea-rose-coloured mousseline Madonna, with fine draping on the bodice, short sleeves, and the skirt that flared from petals at the torso-length waistline. She had a small hat made of leaves of the same shade and carried a shower of purple sweet peas and Sweetheart roses. Mrs. Jack Cohen, sister of the bride, as matron of honor, wore black lace and silk marquisette, with a large picture hat of stitched maline, and carried a shower bouquet of roses. Jack Cohen was best man. White peonies, daisies, and palms decorated the chapel. Mrs. Sperber, mother of the bride, wore black taffeta, with a picture hat trimmed with pink roses, and had a cluster of Sweetheart roses and bouvardia at her shoulder. The couple left later on a honeymoon trip to Chicago, Ill.; and Lake Louise and Banff, Alta. They will reside on Cote St. Luc Road.

EISENBERG-LEVY

The marriage of Mildred, daughter of Mr. and Mrs. Samuel Levy, Waverley Street, to Philip Eisenberg, son of Mr. and Mrs. Abraham Eisenberg, Trans Island Avenue, took place at noon on Sunday, July 6, at the Queen's Hotel, with Rabbi Isaac J. Teicher officiating. The bride was given away by her father. Her gown was of white nylon tulle, made with a bodice having a net yoke with a bertha collar of nylon lace, sleeves painted over her hands, and a bouffant skirt. Her fingertip-length veil of tulle illusion was attached to a halo of nylon lace and she carried a white Bible with white carnations and streamers. Miss Sarah Eisenberg, sister of the bridegroom, as maid of honor, was in turquoise-blue silk shantung over taffeta, with a bodice having an off-the-shoulder neckline, and a full skirt. She had a tiny hat of pink flowers and veiling and carried a Colonial bouquet of pink roses. Miss Rosalind Horovitz, as junior bridesmaid for her cousin, was in a frock of lavender silk organza over taffeta, the bodice having a Peter Pan collar, and the skirt fashioned in tiers. She had a mauve velvet bandeau in her hair and carried a nosegay of mauve sweet peas. Louis Eisenberg, cousin of the groom, was best man. Thomas Levy, [illegible] of the bride, was junior [illegible] Lenny Kimel played the wedding music. The reception was held in the Spanish Room of the Queen's Hotel which was adorned with gladioli and snapdragons. Mrs. Levy was gowned in periwinkle-blue Chantilly lace over taffeta, and had a Mary Stuart hat to match, and a corsage bouquet of pink carnations. Mrs. Eisenberg wore a gown of old - rose - coloured silk organza over taffeta, with a navy-blue straw hat, trimmed with plumes, and a corsage bouquet of white carnations. Mr. and Mrs. Eisenberg left on a wedding trip, the bride travelling in a navy-blue silk shantung dress, with a white hat, red and white accessories, and a corsage bouquet of white carnations. They will reside in Montreal. The bride received her Bachelor of Arts degree from Queen's University and is a graduate of McGill University School for Teachers. Mr. and Mrs. Albert Stuhl, of Freehold, N. J.; Mr. and Mrs. C. B. Davis, of Burbank, Calif.; Mr. and Mrs. M. Eisenberg, of Philadelphia, Pa.; Mr. and Mrs. David Hershoff, and Mr. and Mrs. Leon Freed, all of Roxbury, Mass.; Philip and David Eisenberg, both of Brockton, Mass.; Mr. and Mrs. J. B. Washell, of Long Island, N. Y.; Mr. and Mrs. S. J. Eisenberg, and Mr. and Mrs. Seymour Eisenberg, all of Ottawa, Ont., were wedding guests.

APPROACHING MARRIAGES

Mr. and Mrs. Harry Rubinger, announce the approaching marriage of their eldest daughter, Norma, to Julius Aber, son of Mr. and Mrs. Morris Aber, Vendome Avenue, to take place on August 17, at the Mount Royal Hotel.

ENGAGEMENTS

Rabbi and Mrs. Jacob Leib Bergman, of Cincinnati, Ohio, announce the engagement of their daughter, Rachel, to Rabbi J. David Lieff, son of Mr. and Mrs. Israel I. Lieff, 4646 Harvard Avenue, Montreal. The bride is a graduate of the University of Cincinnati and is now attending the Graduate School of Columbia University, in New York. Rabbi Lieff was ordained at the Ner Israel Rabbinical College, in Baltimore, Md. He is the leader of Congregation Chevra Kadisha.

Mr. and Mrs. B. Yaffe, Clark Street, announce the engagement of their youngest daughter, Marilyn, to Archie Novak, son of Mrs. D. Novak, Fairmount Street West, and the late Abraham Novak.

Mr. and Mrs. S. Bernard Haltrecht, Van Horne Avenue, announce the engagement of their only daughter, Muriel Norma, to Maurice Gold, son of Mr. and Mrs. David Gold, de l'Epee Avenue. Mr. Gold is a graduate in Arts and Commerce of Sir George Williams College where Miss Haltrecht is entering her final year in the Faculty of Arts.

The engagement of Bess, daughter of Mrs. Ida Schneiderman, of Dominion, N. S., and the late A. Schneiderman, to Sol. Rosenbloom, son of Mrs. E. Rosenbloom, Kent Avenue, and the late M. Rosenbloom, is announced.

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TWO POPULAR ORCHESTRAS

CONGRESS

(Continued from Page One)

The American Jewish Committee also cabled a protest to Austrian Chancellor Leopold Figl.

Dr. Israel Goldstein, president of the American Jewish Congress, urged, in a wire to Secretary of State Dean Acheson, that the U.S. Government refuse consent to the three laws enacted by the Austrian Parliament, designed to restore property and rights to the former victims of Nazism. Through the U.S. High Commissioner in Austria, who is a member of the Allied Council, the United States has veto power over Austrian legislation. Dr. Goldstein at the same time protested the new legislation to Austrian Ambassador Dr. Max Loewenthal, declaring that "the horrors visited by Austrian Nazis on helpless victims equalled the worst barbarisms committed by Nazis anywhere."

The legislation favoring former Nazis, coupled with the "repeated failure of the Austrian government to ensure adequate restitution to victims of Nazism," Dr. Goldstein declared in his wire to the Secretary of State, "raises grave questions regarding Austrian ability to participate effectively in the reconstruction of democratic life in Europe." The United States "cannot acquiesce in these disheartening denials of justice," he asserted, urging that "our government, to which the whole democratic world looks for leadership, refuse consent to legislation which undermines the fundamental principles on which our foreign policy is based."

In his message to the Austrian Ambassador, Dr. Goldstein declared that the actions of the Austrian Parliament had "undermined the hope that Austria was now unequivocally committed to the democratic way of life." He demanded that the "strong protest" of the American Jewish Congress be conveyed to Chancellor Figl of Austria, "to whom, when visiting this country recently I personally expressed the grave anxiety of the American Jewish community at the course which the Austrian government is pursuing."

Dr. Goldstein, who is also chairman of the Western Hemisphere Executive of the World Jewish Congress, said that Jewish Communities in more than a score of countries were deeply disturbed by the Austrian action. In wires to the American offices of the World Jewish Congress, he stated, they had indicated that they were undertaking vigorous protests to Austrian diplomatic representatives in their countries.

U.S. ASKS

(Continued from Page One)

son, for the delay in transfer was not political, but merely technical. He asserted that no foreign diplomat had raised objection to the transfer at the time.

Two months ago, the Israeli Cabinet announced that the transfer of the capital would be completed this summer by the moving of the Foreign Ministry offices to Jerusalem. Protests from Arab countries are understood to have precipitated the United States move, reports the New York Times.

The old idea that mental illness was something of which to be ashamed has given place to the realization that it, like other ailments, is just an illness. In most cases, if the trouble is given medical attention and treated in its earliest stages, the possibility of cure is almost certain.
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Changes In The American Scene That Pose Fresh Problems In Education

BY SAMUEL M. BLUMENFIELD, PRESIDENT, COLLEGE OF JEWISH STUDIES; SUPERINTENDENT, BOARD OF JEWISH EDUCATION, CHICAGO, ILLINOIS

The following paper was read before the National Council for Jewish Education in Cleveland, on the occasion of the observance of its twenty-fifth anniversary.

Modern Jewish education in America was essentially an expression of the Hebrew Renaissance and the upsurge of Jewish nationalism and Zionism. Indeed some of the earlier exponents of the modern Jewish school entertained the belief that the study of modern Hebrew and the building of the Jewish homeland in Palestine were sufficient for an educational philosophy and curriculum. But in spite of the heightened mood of nationalism, spurred by the cultural autonomy movement in Europe and theories of "cultural pluralism" in America, this generation of Jewish educators sensed the need for integration of the Jewish school with the Synagogue, Jewish observances and other expressions of Jewish faith and tradition.

It speaks well for the insight and deeper understanding of the character of Jewish education by members of the Council, who, while greatly inspired by the ideals of the national revival, were conscious of the crucial role of religious belief and practice in the content and form of Jewish education if it were to remain true to itself and prove operative in the American environment.

Since the twenties, there has been a growing emphasis upon the religious aspect of Jewish education in the Talmud Torah, the Congregational and the All Day school. Even secular Yiddishists have, in recent years, changed their outlook on religious ideals and traditions and as a consequence made considerable alterations in their curriculum. One of their ablest spokesmen, Jacob Gladstein, in The Zukunft, says:

"The young Jew must start to think in religious terms in order to attain self-confidence and not grow up with a complex that we, the intellectuals, are spiritually arid and have less to offer him than our neighbors because we have given over to them our whole treasury of morality and religion and left to ourselves nothing but some pretty stories. This complex of dried up intellectualism oft produces in the mind of the sensitive child another complex, that of longing for the moral and organized religious life of his neighbor.

"Our religious training must be based on a definite religious discipline and must be intensified even if we must sit down and apply ourselves to evolve a new code for the future generations, and we, too, should follow it even if we have to play along, in the effort to give to new generations something of the flavor and aroma that we absorbed and which has never weakened. I am not reluctant to declare that . . . it is proper that we cosmopolitan Jews come together and lay the foundation for the creation of a common Jewish religious education that shall be built upon the principles of a disciplined religious communal life."

This change is to be ascribed to a variety of factors. The first generation of rebels against excessive ritualism of Eastern European Jewry has either passed away or mellowed with age. Thus many of the "atheists" and "stormers of heaven" of the twenties have gradually found their place back to the Synagogue praying, as Maurice Samuel once put it, "that they may not be seen by their fellow atheists."

The shift from the nationalistic to religious emphasis has also been caused by the widespread change of domicile of many Jews from concentrated areas of the so-called Jewish ghetto with its pulsating *Judenpasse*, to neighborhoods with sparse Jewish populations where the Synagogue is the only rallying center of Jewish interest and loyalty. An even greater factor in this change in favor of religious content and form is the fact that Jewish observance has become less rigid and exacting, thus allowing greater latitude of interpretation of the meaning and scope of religious duties and expressions.

Another significant factor in the stress on the religious aspect of Jewish education is the change in outlook of the non-Jewish world on the place of religion in education, a change that has taken place within the last two decades and to which I shall refer later in some detail.

Whatever the reasons or motives, Jewish life in America has been veering consistently towards a religious orientation with the Synagogue as its symbol and instrument for Jewish expression. To this writer, at least, it seems that the conflicts between the nationalist and religious approach and the Communal and the Congregational school which troubled Jewish education a quarter of a century ago, are about to be resolved.

The great majority of Jews who wish a Jewish education for their children prefer that it be religiously motivated and connected with and expressed through the Synagogue. The problem facing Jewish education today and in the near future is how to fulfill these decidedly worthy objectives in the light of rapidly developing sectarianism on the Jewish scene.

Heterogeneity of emphasis in Jewish ritual and types of worship are not new in Jewish history and have become more pronounced since the days of Emancipation. However, until our own days, Jewish religion and the Synagogue have constituted by and large a united and unifying factor in Jewry and Judaism.

The Reform movement, the first serious breach in traditional religious observance and Synagogue worship, was limited until recently to a small fringe of Jewry and did not affect the main stream of Jewish life and practice. The progressive ideas and innovations of the Conservative movement of a half century ago, also reached only a small fraction of Jewry. Moreover, the goal and effort of practically all of its earli[est] spokesmen was to evolve a m[ode] of worship and a form of practi[ce] that would help bring back the Reform elements while maintaining close contact with the Orthodox group, and thus help achieve unity in the catholicity of Israel.

Isaac Lesser objected even to the terms Orthodox and Reform, and the founders and builders of the Jewish Theological Seminary stressed time and again that the movement they represent is "neither a sect nor communion, but Judaism" in its totality.

Solomon Schecter, who made current the expression, "Catholic Israel," declared that the policy of the United Synagogues "must remain to minimize the differences between Conservative and Orthodox congregations, not to emphasize them."

As to the Orthodox community, it looked until recently upon those who deviated from its patterns as stray children who sooner or later would return to the fol[d].

As late as 1927, George Fo[ot] Moore could write with justi[ce] "Because it succeeded in achie[v]ing a unity of belief and obser[v]ance among the Jews in all the[ir]

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wide dispersion then and since . . . ." "The Synagogue of Israel" might, with good right, have taken to itself the title, Catholic (Universal) Israel.

This condition no longer obtains today. Far from being satisfied with a peripheral minority group, the Reform movement has been seeking adherents from diverse elements of Jewry, not excluding even the Yiddish speaking. The Conservative Synagogue has not only gained many new parishioners, but has developed and improved its institutions and organizations with a view of accentuating its function as a religious group, with a definite ideology, code of practice and obligations and privileges that go with a distinct communion.

The Orthodox group, while it lost in numbers to Reform and Conservative Synagogues, has gained in articulate expression through zeal and effective organization by emphasizing even more its difference and separateness from the other Synagogue and Rabbinic organizations. Thus American Jewry has become today a divided house, religiously speaking, consisting of three divisions comparable in influence and in power, though not in numbers. Judging by the experience of the Protestant community, this denominationalism may lead to even further divisions once the basic unity has been broken.

This new development presents a challenge to the Jewish educator, and for that matter, to every sensitive Jew concerned with the preservation of Jewry and Judaism as a united, though not uniform faith, people and tradition. For should the present trend towards denominationalism remain unabated, there is danger that the teacher will be increasingly called upon not so much to provide children with a Jewish education, as to inculcate in them a sense of separatism to better achieve the ends of each of the communions.

What complicates the situation is the fact that many Rabbis and laymen do not believe in or practice such separatism. Indeed there has been a greater degree of sharing on the part of Orthodox, Conservative and Reform elements in Synagogue membership and in communal effort than ever before. Jewish religious life today is thus attempting to build the equivalent of a Church without clear dogmas and without true believers or practitioners; an extraordinary phenomenon in the history of any religion, and certainly in Jewish religion. Abraham Heschel in his "Man Is Not Alone" states that "religion for religion's sake is idolatry." One is hard put to describe the present movement of encouraging sectarianism for the sake of sectarianism.

Next to issues and problems pertaining to Jewry and Judaism, Jewish education in this country will have to be concerned even to a greater extent with the new trends in general education.

The middle twenties witnessed the flowering of the progressive school of education as expounded by John Dewey and interpreted by William Kilpatrick and a host of their associates and disciples. Among other things, this school has sought to discover scientific norms and procedures which would guide the school in its educational objectives and practices; hence the great stress upon investigation and experimentation as means and ends in the process of education.

"Education is life and not a preparation for life," "activity leading to further activity," "reconstruction of experience," "the project method," "the child centered school" and similar concepts and terms of the progressive school all flow from the proposition that there are no established or known ultimate goals in education and that only through experience, research, and study of the child, his capacities, inclinations, achievements and failures, can the process of education be complete and fruitful. To use an apt description by Dr. I. L. Kandel, it is the "watch tower" instead of the "ivory tower" approach to education.

While many of the theories and procedures of the progressive school still command the attention of American educators, there has been in recent years a movement in the other direction. Spokesmen for the profession and laity, in increasing number, are becoming critical of what has been dubbed "the cult of uncertainty" in American education.

As a result of the great disillusionment with technology and science as guides to human salvation, and the deep physical and spiritual dislocations following totalitarian revolutions and global wars, there is a manifest quest for established truths and clear cut objectives. It is this hunger for certainty and anchorage, or what Arthur Koestler calls "the nostalgia for the absolute," that has led the revival of interest, in certain quarters, in the humanities and classics as expounded by Robert Hutchins and his associates at the University of Chicago and St. John's College.

This quest to rediscover old virtues and recapture for education the accumulated wisdom of past generations, holds promise for education in general and Jewish education in particular. For, have not Jewish educators, even those who partook actively in the progressive movement in its heyday at Teachers' College, Columbia University, stressed the abiding educational values to be derived from Jewish tradition and Hebrew classic literature? What aggravates the present discussion on education is that it is going beyond a renewed appreciation of the humanities and is veering towards a philosophy of education built upon creed and dogma as in the days before the public school came into being.

Developments within the last decade point clearly to a change in the attitude of the American community and many an American educator on an issue which, in the twenties, we had reason to believe had been solved once and for all.

A significant straw in the wind is the statement of J. Howard McGrath, former Attorney General of the United States, before the National Catholic Educational Association, questioning the wisdom of the rulings of the Supreme Court to keep "a high wall of separation between Church and State," and urging that "the State and Church must not have any fence between them."

There are clear indications that we are in for some serious and spirited discussion, not to say a sort of *"Kultur-Kampf"* in the years to come. Such a new turn in views and attitudes in general education will naturally have its bearing upon Jewish education as well.

The brief survey would not be complete without touching upon some changes that have not taken place despite the earnest labors of the members of the Council during the twenty-five years of its existence. I am referring to moves in behalf of Hebrew and training of teachers.

In our lifetime, thousands of children and youths have gone through the portals of Talmud Torahs, Yeshivot, Congregational and Hebrew schools in many communities. Considerable numbers among them became accomplished students in Hebrew and some entered Hebrew teaching, the Rabbinate, Jewish community service, etc. After these many years of dedicated effort of scores of the ablest Hebrew pedagogues, we must ask ourselves where are the results of these labors in behalf of Hebrew?

No study has yet been made to ascertain how many of those who studied modern Hebrew with a measure of success, use it later in life for conversation, reading Hebrew literature or periodicals, or participate in organizations or institutions devoted to the advancement of Hebrew in America. Yet there seems to be common agreement that whatever the positive concomitant values of such studies may be (and there are many), the use of Hebrew for reading or conversation is almost non-existent.

Another question that must weigh heavily upon the conscience of American Jewry is that of the training of teachers. It is common knowledge that teachers' colleges and institutes have proven to be

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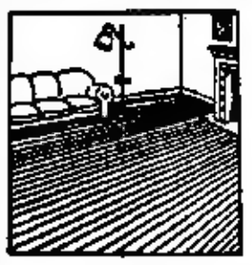

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utterly inadequate for the training of the necessary number of teachers, principals and educational directors able to meet the present and growing demands.

Should prevailing conditions remain unchanged, we shall have exhausted, within the next decade, the small number of trained personnel and the few who might still filter in from overseas. Without adequately trained teachers, all plans and blueprints, as well as recently acquired modern buildings and equipment, will be of no avail in the task of raising the next generation Jewishly.

There are some who think that the teacher and educator are but the servants of the community and that their function is primarily that of transmitting the beliefs and practices of the community or group under whose auspices they serve. This explains in large measure the ease with which loyalty tests have been recently enacted in schools and universities in America and the party loyalty exacted in the various types of schools in Israel.

At the other end, there are those who feel that it is the task of the teacher, in the words of George Counts, to "dare change the social order" to achieve the full objectives of education, for have not great teachers like Moses, Socrates, Plato, and Jesus helped introduce social and religious reform? In the Jewish field they point to the modern Hebrew Renaissance and the decisive role played by the Jewish teacher in its achievements in Europe and in Israel.

Neither of these extreme positions is doing justice to education and educator. Education is neither static nor revolutionary. As the term indicates, the aim of education is to "lead out," facilitate and improve the process of growth and development. To follow blindly the whims or dictates of the few who happen to control the management of a school or educational system, is to reduce teaching to the performance of a hireling, a task unworthy of men and women of dignity and character. To use the classroom as a tool for the teacher's personal beliefs, without consideration for the wishes of the home or the institution that conducts the school, is to do violence to the most elementary rights of parents and organizations to train their children in the light of their beliefs or traditions.

No Jewish education program is possible without a minimum interest on the part of parents; but while the teacher must begin on the basis of such a minimum, he must not end there. The very purpose of parents and institutions providing for education is to make it possible for children and students to receive from the school and the teacher what they would not otherwise get from their parents or environment.

The Jewish educator should recognize and accept the variety of belief and practice in Jewish life as a normal and perhaps even as desirable phase of development in Jewish society; however, recognizing realities does not imply an obligation to perpetuate them in their present form. Rather is it the privilege and duty of the teacher to further and accentuate that phase of the education program that would render the maximum good for Jewry and Judaism.

Just as the Jewish educator deemed it necessary to stress religious ideals and observances in a period of secularism and excessive nationalism, so is it incumbent upon him to emphasize in an atmosphere of sectarianism and denominationalism, the concept of Klal Israel, the unity and destiny of all Jewry regardless of theological and ideological beliefs and practices. The triad God, Israel and Torah, as students of Judaism know full well, is not a physical entity to be added or subtracted at will; rather is it a chemical union whose very essence is changed with the elimination or weakening of one of its elements.

Sensitive Rabbis and laymen, Orthodox, Conservative and Reform, can and will assist the Jewish school in maintaining the integrity of Judaism, but it is the duty of the teacher to lead the way.

Significantly enough, while lacking in organization, skills and influence of larger and better established organizations, Jewish education has been able to marshal support of different elements in the community for Boards or Bureaus of Jewish education. Indeed next to Israel, Jewish education has become the most challenging subject of interest and unifying factor in American Jewry. Dr. Mordecai M. Kaplan points with justice to central agencies for Jewish education as fine examples of organic community thinking, for the Jews of this country have sensed perhaps intuitively, that only by pooling their resources together in behalf of their children can they assure Jewish continuity and integrity.

With regard to the issue of religion in the public school, while the Jewish educator must sympathize with the legitimate quest of the Christian community to provide a religious education for its children, he cannot disregard the historic factors that have led to the separation of Church from State.

The Jewish educator does not come to this discussion with empty hands, for he can point to a half century of experience in religious education, outside of the public school, worthy of the attention of the non-Jewish community as well. Whatever the short-comings of the Jewish school, it has much to offer in terms of ideas and procedures to our neighbours. By keeping them adequately informed of the work of the afternoon Hebrew school, the activities of the

(Continued on Page Eleven)

Say From Review Advertisers Say: "I saw your ad in the Canadian Jewish Review".

CLASS IN COOKERY

YEAST DELIGHT

one-quarter pound butter (or butter and shortening combined)
two cups flour
two tablespoons and one teaspoon of sugar
two egg yolks
one-half cup milk
one package dry yeast

Thoroughly dissolve the one teaspoon of sugar into the one-half cup milk, which has been heated to lukewarm. Then add the contents of the dry yeast package. Let stand ten minutes; and then, stir very well. Cut flour into shortening; then add the two tablespoons sugar; and the egg-yolks, to which a pinch of salt has been added. Then add yeast mixture; and mix well, kneading carefully. Put in greased bowl; cover and let rise until double in size. Roll out on floured board as for jelly roll; spread with filling; and cut in slices. Place on a greased cookie sheet, but do not put slices too closely together. Let rise until double in size; and bake for about twenty-five minutes, or until nicely-browned, in a 375-degree oven.

Filling

four tablespoons brown sugar
one teaspoon cinnamon
one-half cup raisins
two egg whites

Beat egg whites until stiff; beat in sugar gradually; add cinnamon, and fold in raisins. Spread mixture on rolled-out dough.

Mrs. B. Lipsey,
606 Stuart Avenue, Montreal.

OLD FASHIONED SHORTCAKE

two cups sifted cake flour
one tablespoon baking powder
two tablespoons sugar
one teaspoon salt
one-half cup shortening
six tablespoons milk
one egg (well beaten)
one tablespoon melted butter

Set oven at 425 degrees. Sift together flour, baking powder, sugar, and salt. Cut shortening into flour; add milk and egg; mix until flour is dampened. Roll out to one-half-inch thickness and cut into three-inch rounds. Brush them with butter and bake on ungreased baking sheet for fifteen minutes. Split each round in half, butter, fill and top with fresh fruit and whipped cream. This makes six to eight servings.

Mrs. Joseph Laywine,
290 Brooke Avenue, Toronto.

★

Sabbath Candles will be kindled on
Friday, August 1, at 7.55 p.m., D. S. T.
Friday, August 8, at 7.46 p.m., D. S. T.

★

Elul 1, 5712, falls on Friday, August 22, 1952

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• MONTREAL MEETINGS •

• Max Goldman, 2729 Maplewood, received his LL. L. Degree with distinction from the Law Faculty of the University of Montreal and had the highest marks in the Province of Quebec in the examinations set by the Board of Notaries. In 1949, he received his Bachelor of Arts Degree from Sir George Williams College. He is the son of Mr. and Mrs. Frank Goldman, 7988 Querbes Avenue. His wife is the daughter of Mrs. Bronya Labkov, Maplewood Avenue, and the late Dr. Samuel Labkov. She received her Bachelor of Arts degree from Sir George Williams College.

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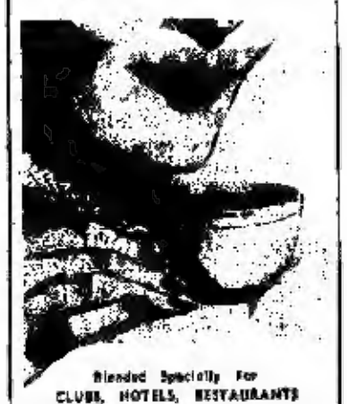

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For Scientific Literature Ask:

BIRTHS

Born, to Mr. and Mrs. H. Witt (nee Eva Crystal), Trans Island Avenue, twin daughters, Marilyn and Susan, on July 18, at the Jewish General Hospital; sisters of Judy and Phyllis; granddaughters land Avenue; and of H. Witt, Casgrain Street.

Born, to Yosef Nevo, Consul of Israel, and Mrs. Nevo (nee Naomi Bennun), 3070 Westmount Boulevard, a son, Yair Schmuel, on Thursday, July 10, at the Jewish General Hospital; grandson of Mrs. Sella Bennun, Westmount Boulevard, formerly of London, England; and of Mr. and Mrs. S. W. Levine, of Herzlia, Israel. Godparents are Mr. and Mrs. Robert Herman, of Freehold, N. J. Morris Jacobs, of Detroit, Mich., held the baby during the ceremony.

Born, to Mr. and Mrs. Sidney Isbitsky (nee Hilda Sandow), St. Urbain Street, a daughter, Joyce Renee, on July 3, at Herbert Reddy Memorial Hospital; sister of Alexander Stanley; granddaughter of Mr. and Mrs. I. Sandow, St. Lawrence Boulevard; and of Mr. and Mrs. W. Isbitsky; great-granddaughter of Mrs. L. Dworkin, Durocher Avenue; and of Mrs. D. Pencer, Henri Julien Avenue.

Born, to Mr. and Mrs. Malcolm Samuels (nee Tillie Rabinovitch) Maplewood Avenue, a daughter, Frances Sara, on June 23, at the Jewish General Hospital. Grandparents are Mr. and Mrs. Charles Rabinovitch, Park Avenue; and Mr. and Mrs. Morris Samuels, Wiseman Avenue.

Born, to Mr. and Mrs. Harry Dolman (nee Rachel Schwartz), Drolet Street, a son, Monroe William, on July 3, at Herbert Reddy Memorial Hospital; brother of Mortimer and Eileen Sarah (Susy); grandson of Mrs. Freda Schwartz, and the late Moishe Wolf Schwartz; and of the late Mr. and Mrs. Max Dolman.

Born, to Dr. and Mrs. Joseph Wener (nee Lily Rosenfeld), Prince of Wales Street, a son, Stephen William, on July 5, at the Jewish General Hospital; brother of Jeffrey and Robert; grandson of Mrs. Ida Rosenfeld, Jean Brillant Avenue, and the late S. Rosenfeld; and of Mr. and Mrs. M. Wener, Saranac Avenue; great-grandson of Mrs. W. Barkin, Jean Brillant Avenue. Godparents are Mrs. Rosenfeld, grandmother; and Dr. H. Kahne, Victoria Avenue. Mr. Wener, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. David Kwinter (nee Laya Gelber), Dupuis Avenue, a son, Stephen, on July 3, at the Royal Victoria Hospital; brother of Hirsh Layb; grandson of Mr. and Mrs. Nathan Gelber, Michel Bibaud Street; and of Mr. and Mrs. Aaron Kwinter, of Glengrove Avenue West, Toronto, Ont. Godparents are Mrs. Isaac Gelber, aunt, Ridgewood Road; and Jack Kwinter, uncle, of Toronto, Ont. Mr. Gelber, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Meyer Rubinfeld (nee Diana Stern), Prudhomme Avenue, a son, Abraham Norman, on July 18, at the Jewish General Hospital; grandson of Mr. and Mrs. L. Stern, Prudhomme Avenue, who are the godparents; and of the late Mr. and Mrs. A. Rubinfeld. Reverend I. D. Stern, uncle, Colonial Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Harry Fradkin (nee Sally Stone), de Bullion Street, a son, John Irving, on June 18, at the Royal Victoria Hospital. Grandparents are Mr. and Mrs. S. Stone, St. Dominique Street; and Mr. and Mrs. B. Fradkin, Drolet Street. Godparents are Mrs. Stone, grandmother; and J. Stone, uncle, Decarie Boulevard. Mr. Fradkin, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Lionel Richler (nee Ruth Locker), Dufferin Road, a son, Gerald David, on July 17, at the Royal Victoria Hospital; brother of Shaila Frances; grandson of Mrs. F. Majer, of San Paulo, Brazil; of G. Locker, of Mount Vernon, N. Y.; and of Mr. and Mrs. Jacob Richler, Hutchison Street; great-grandson of Mr. and Mrs. M. Dolinger, of New York. Godparents are Mr. and Mrs. Meyer Richler, uncle and aunt, Prince of Wales Street. Sol. Dolinger, great-uncle, of New York, held the baby during the ceremony.

Born, to Mr. and Mrs. Abe Kalnitsky (nee Tamara Schneider), Querbes Avenue, a son, Jerry Lee, on July 17, at the Jewish General Hospital; brother of Harvey; grandson of the late Mr. and Mrs. H. Schneider; and of the late Mr. and Mrs. Z. Kalnitsky. Godparents are Mr. and Mrs. B. Schneider, uncle and aunt, Westbury Avenue. I. Kalnitsky, uncle, Mars Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. S. Hazlovitch (nee Evelyne Steinberg), Linton Avenue, a daughter, Nicole Lauris, on July 9, at the Royal Victoria Hospital; sister of Eric; granddaughter of Mr. and Mrs. M. Steinberg, Darlington Avenue; and of Mrs. T. Hahamovitch, Ridgedale Avenue, and the late A. Hahamovitch.

Born, to Mr. and Mrs. [illegible] Mendel (nee Beverley Newman), MacDonald Avenue, a son, Jeffrey Brian, on July 8, at the Royal Victoria Hospital; grandson of Mr. and Mrs. Meyer Newman, of New York; and of Mr. and Mrs. Isaac Mendel, Souart Avenue. Godparents are Mrs. Meyer Newman, grandmother; and Bruce Newman, uncle, both of New York. Mr. Mendel, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Julius Rosenbloom (nee Abigail Ruden), Maplewood Avenue, a daughter, Susan Lynn, on July 7, at the Jewish General Hospital; granddaughter of Mr. and Mrs. [illegible] Ruden, Coolbrook Avenue; and of Mr. and Mrs. S. Rosenbloom, St. Urbain Street; great-granddaughter of Mr. and Mrs. S. Trieste, Arcade Street.

Born, to Mr. and Mrs. Bernard Kotz (nee Frances Mitchnick, formerly of Montreal), of Syracuse, N. Y., a daughter, Sharlene Donna, on July 16, at the Syracuse Memorial Hospital, in Syracuse; sister of Howard Stephen; granddaughter of Mr. and Mrs. J. Mitchnick, Waverley Street; Montreal; and of Mrs. F. Kotz, of Syracuse, and the late H. Kotz.

Born, to Mr. and Mrs. Harry Goldberg (nee Betty Levine), Clanranald Avenue, a daughter, Barbara Kathryn, on July 17, at the Jewish General Hospital; granddaughter of Louis Levine, Clanranald Avenue.

Born, to Mr. and Mrs. Martin S. Dover (nee Eleanor Zabitsky), Trans Island Avenue, a daughter, Nancy Lee, on July 16, at the Jewish General Hospital; sister of Kayla Susan; granddaughter of Mr. and Mrs. Ralph Zabitsky, Carleton Avenue; and of Dr. H. Dover, of Ottawa, Ont., and the late Mrs. Dover; great-granddaughter of F. Zabitsky, Canning Street.

Born, to Mr. and Mrs. A. Richstone (nee Sally Winton), Mountain Sights Avenu, a son, Lorne Stephen, on July 11, at the Jewish General Hospital; brother of Jeffrey Earl; grandson of Louis Richstone, Park Avenue. Godparents are Mrs. William Kathron, de Vimy Avenue; and Harry Colton, Barclay Avenue. Louis Cohen, Victoria Avenue, held the baby during the ceremony.

DEATHS

Mrs. Chia Esther Greenspoon Oiring, aged eighty, widow of the late Moishe Oiring, died suddenly on May 14, at the home of her daughter, Mrs. Y. Blatt, 5368 St. Urbain Street. She is survived by three sons, Isidore and Sam.; Raul, of New York; a daughter, Mrs. Y. Blatt (Etta); thirteen grandchildren; and three great-grandchildren. Funeral service took place from Paperman's, Rabbi S. H. Hershorn officiating. Shiva was at the home of her daughter, Mrs. Y. Blatt. Mrs. Oiring, originally from Mogolov-Podolsk, Russia, arrived in Canada twenty-five years ago to join her children. During the past twenty-two years, she had been living with her daughter.

Mrs. Lissie Kesselman Pinsky, 259 St. Viateur Street West, died on Monday, July 21. She is survived by her husband, Morris Pinsky; four sons, Alex, Louis, Gabriel, Joseph Pinsky, two daughters, Mrs. M. Spevack (Katie); Mrs. J. Raymer (Goldie); eleven grandchild; two sisters in Argentina, [illegible] sister and a brother in Russia. Funeral service took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Dominion Sick Benefit Association cemetery. Shiva was at the home of a daughter, Mrs. J. Raymer, 4891 Lacombe Avenue.

Julius Belson, 3800 Ridgevale Avenue, in his sixty-third year, died on Friday, July 18. He is survived by his wife, Mrs. Rose Addis Belson; a son, Reuben Belson; two daughters, Mrs. Hirsch Cummings (Carol), Miss Sylvia Belson, of New York; five grandchildren; five sisters, Mrs. C. Belson (Chiati), Mrs. M. Westernman (Sonia), Mrs. C. Herman (Jennie), Mrs. W. Chaitman (Luba), and Mrs. M. Pascal (Rifka); and a brother, Reuben Belson. Funeral service took place from Paperman's, Rabbi Samuel Cass officiating. Shiva was at the home.

Mrs. Jeannette Zurik Schwartzman, 6014 Park Avenue, died suddenly on July 21 in Atlantic City, N. J. She is survived by her husband, Joseph Schwartzman; and three sons, David and Elie Alex; and Sol., of Albert Lea, Minn. Funeral service took place from Paperman's, Rabbi J. J. Fromm officiating. Shiva was at the home.

Thirteen thousand Jewish orphans and underprivileged children from more than a half-dozen countries of Europe and North Africa have gone to summer colonies in mountain and seaside resorts in France, Morocco and other countries, under the auspices of the Joint Distribution Committee. Nearly 8,000 boys and girls, all of them from the squalid slums of cities, are at camp this summer in Casablanca, Marrakech, and other Morocco, and three thousand other youngsters from the crumbling tenements and dingy ghettos of Tunisia, Tangier, and Algeria. Nearly 1,000 boys and girls in France, plus another thousand in Belgium and Italy, will enjoy several weeks of camp life this summer. JDC funds, help pay travel expenses and maintenance in the summer colonies as well as medical care and educational and recreational facilities. For 1952, JDC requires a minimum of $23,507,200.

Wrote Simple Jewish Songs

Solomon Golub of 1675 Southern Boulevard, the Bronx, Yiddish poet, composer and singer, died in Beth Abraham Home, 612 Allerton Avenue, the Bronx, after a long illness. His age was 65. Three volumes of Mr. Golub's songs, as well as many individual compositions have been published. His songs and cycles were written in simple folk style. Among the most noteworthy were "The Old Watchman," "The Cantor", "The Cup" and "Tanchum".

In his younger days Mr. Golub went on singing tours before Yiddish-speaking groups in the U.S. and abroad, performing his own works. He accompanied the late Cantor Joseph Rosenblatt on his last European tour.

Mr. Golub had been a music critic on The Day and had contributed widely to the Yiddish press. Born in Latvia, he came to the United States as a youth. He retired fifteen years ago because of ill health. Mr. Golub was a member of the Society of Jewish Composers, Publishers and Songwriters. Surviving are his widow, Anna; a son, Isadore; a daughter, Mrs. Miriam Haaran; a brother, Abraham; a sister, Mrs. Sarah Rubin, and three grandchildren.

Mrs. Franklin D. Roosevelt accepted the honorary chairmanship of the $25,000,000 national campaign to establish a non-sectarian medical center in the Bronx under the sponsorship of Yeshiva University, it was announced by State Attorney General Nathaniel L. Goldstein, national chairman of the drive. The center will contain colleges of medicine, dentistry, nursing and public health as well as post-graduate units. It will be erected adjacent to and affiliated with the city's 1,250-bed, $36,500,000 Bronx Municipal Hospital Center, now under construction at Pelham Parkway South, Eastchester Road and Seminola Avenue.

A contract as its rabbi for life has been awarded by Congregation Shaaray Tefila, 19-25 Far Rockaway Boulevard, Far Rockaway, Queens, New York, to Rabbi Emanuel Rackman. He is a lecturer on political science at Yeshiva University and is vice president of the New York Board of Rabbis.

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LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME [illegible] LADYTOCK, corsetmaker operator, of the City of Montreal, District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada at the next, following or next ensuing session for a Bill of Divorce from her husband ROBERT EDWARD SYKES, salesman, of the City of Montreal, District of Montreal, in the Province of Quebec, on the grounds of adultery.

MONTREAL, June 16th, 1952.

JACOBS & JACOBS,
Attorneys for Applicant
Radio City Building, Suite 350,
285 Craig Street West,
Montreal, Que.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that JOHN ARTHUR DORSAY, Porter, of the City of Montreal, District of Montreal, County of Hochelaga, Province of Quebec, will apply to the Parliament of Canada, at the present or following session thereof, for a Bill of Divorce from his wife, LYDIA FRIJON, of the City and District of Montreal, County of Hochelaga, Province of Quebec on the grounds of adultery and desertion.

DATED at Montreal, in the Province of Quebec, this 18th day of July 1952.

LOUIS FREEDMAN, Q.C.,
Attorney for Applicant,
25 St. James St., Suite A,
Montreal, Que.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that LAURENCE CHRISTOPHER BELL, accountant, of the City of Montreal, District of Montreal, in the Province of Quebec, Canada, will apply to the Parliament of Canada at the present or following Session thereof for a Bill of Divorce from his wife ELSIE LOUISE OSBORNE, Housewife, of the City of Verdun, District of Montreal, Province of Quebec, Canada, on the grounds of adultery.

MONTREAL, Quebec, this 9th day of July, 1952.

HAROLD NEWMAN,
208 Notre Dame St. West,
Montreal, Quebec,
Solicitor for Applicant.

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Social Notes — Toronto

Mr. and Mrs. M. Pelly, 1003 Avenue Road, are spending the summer in Crystal Beach.

Mr. and Mrs. Sol. Kurin and son, Richard, of Bronx, N. Y., returned, having spent their vacation with his parents, Mr. and Mrs. J. Kurin, 47 Beechborough Avenue.

Mr. and Mrs. Irving Dubinsky and children, Gloria, Lorne Martin, and Karen, formerly of 737 Bloor Street West, have taken up new residence at 63 Regal Road.

Mr. and Mrs. Julius Klayman, 36 Glencairn Avenue, and Mr. and Mrs. J. Cohen and son, Marvin, 364 Concord Avenue, are motoring to visit with the formers' son-in-law and daughter, Mr. and Mrs. Norman Cohen, of Sarnia; and will also take a vacation in Coldchester for a few weeks.

Mr. and Mrs. Morris Zimmerman and daughter, Cheryl, 62 Elm Ridge Drive, spent several weeks in Jackson's Point.

Mrs. T. Goldstein, 278 St. Clements Avenue, visited her brother-in-law and sister, Dr. and Mrs. A. P. Lefton, of Kitchener, for a few days.

Miss Myrna Cooper, Chiltern Hill Road, visited her parents, Mr. and Mrs. Joseph Cooper, at their cottage in Baysville, Muskoka, Lake of Bays, for several days.

Miss Frances Zoberman, Rusholme Drive, spent several weeks with her uncles and aunts, Mr. and Mrs. Joseph Cooper, Chiltern Hill Road; Mr. and Mrs. Harold Cooper, Frank Crescent; and Mr. and Mrs. J. Milrad, Humewood Gardens, at their summer cottages in Baysville, Muskoka, Lake of Bays.

Mr. and Mrs. M. A. Korne and son, Arnold, 83 Ridge Hill Drive, will be present at the marriage of Miss Mildred Friedman, daughter of Mr. and Mrs. Joseph Friedman, to Ben Morris, son of Mr. and Mrs. A. Morris, all of Yonkers, on Sunday, August 10, at Temple Israel Centre there.

Mr. and Mrs. S. Williams and daughter, Gloria, Vaughan Road, are at Muskoka House, at Baysville, Muskoka, for the summer.

Miss Belle Starr, of Brooklyn, N. Y., is visiting Mr. and Mrs. A. Grody, 45 Shields Avenue, for a few weeks.

Mrs. E. Freedman and sons, Mitchell and Carl, of Philadelphia, Pa., are spending the summer visiting her brothers-in-law and sisters, Mr. and Mrs. L. Goldberg, 22 Turner Road, and Mr. and Mrs. J. Steiner, 27 Northcliffe Boulevard, at their cottage in Belle Ewart.

Mrs. Frank Pollock and family, Hillcrest Drive, are at Muskoka House, at Baysville, Muskoka, for the summer.

Jerry Shefsky, Thoma Crescent, spent a few days at Muskoka House, at Baysville, Muskoka, visiting Mr. and Mrs. S. Williams and daughter, Gloria, Vaughan Road.

Dr. and Mrs. P. Singer, 16 Chiltern Hill Road, spent a few weeks in Winnipeg, Man.

Miss Barbara Morton, Everden Road, is at Balmoral Hotel, at Gravenhurst, Muskoka, for the summer.

Mr. and Mrs. M. Stone and children, Susan, Gerald, and Ellen, 1200 Avenue Road, are in Jackson's Point for the season.

Dr. and Mrs. Henry Kupper, of Richmond, Virginia, visited her parents, Mr. and Mrs. S. Zoberman, Rusholme Drive, for several weeks.

Aaron Milrad, Humewood Gardens, is at New Arcadia House, at Fort Carling, for the summer.

Mr. and Mrs. Charles Morton and son, Marvin, Everden Road, are at Muskoka House, at Baysville, Muskoka, for the summer.

Mr. and Mrs. Harry Topper and son, Victor, 31 Ridge Hill Drive, are on vacation in Rhinebec, N. Y., and will go on to Yonkers, N. Y., to be present at the marriage of Miss Mildred Friedman, daughter of Mr. and Mrs. Joseph Friedman, to Ben Morris, son of Mr. and Mrs. A. Morris, all of Yonkers, on August 10.

Mrs. Louis Lanyis and sons, Marty and Shane, Castlefield Avenue, are visiting her brother and sister-in-law, Mr. and Mrs. Isadore Fine, of Moncton, N. B., for several weeks.

Mr. and Mrs. Harold Cooper and family, Frank Crescent, are spending the summer at their cottage in Baysville, Muskoka, Lake of Bays.

Mr. and Mrs. Sol. Goldstein, 39 Kendal Avenue, are spending a few weeks at New Arcadia House, at Fort Carling.

Mr. and Mrs. R. Gross, 205 Richview Avenue, are spending the season at their summer home in Roche's Point.

Mr. and Mrs. Joseph Cooper, Chiltern Hill Road, are spending the summer at their cottage in Baysville, Muskoka, Lake of Bays.

Mr. and Mrs. George Morris and children, Lawrence Robert and Susan, formerly of 282 Brunswick Avenue, have taken up residence at 82 Cadillac Avenue.

Mr. and Mrs. M. Silver and children, Albert and Doreen, formerly of 318a Brock Avenue, have moved to 806 Briarhill Avenue.

Mr. and Mrs. Henry Moss, 160 Dunblaine Avenue, formerly Miss Vera Koranyi, returned from their wedding trip to England, France, and Switzerland, having travelled by aeroplane for six weeks.

Miss Frances Fine, 1576 Eglinton Avenue West, is a counsellor at Camp New Moon, Muskoka, for the summer.

Mrs. I. Cohen, 110 Fairholme Avenue, is leaving to spend a few days in Buffalo, N. Y.

Mr. and Mrs. Eric Exton and family, 505 Glengarry Avenue, spent a few days at Tawingo Lodge, at Huntsville.

Mr. and Mrs. Abe Reimer, 75 Glenmount Park Road, took a vacation at Tawingo Lodge, at Huntsville, for several days.

Mr. and Mrs. Alex Fisher, 402 Glenayr Road, were on vacation at Tawingo Lodge, at Huntsville, for several days.

Mr. and Mrs. Joe Milne and family, 781 Briarhill Avenue, spent several days at Tawingo Lodge, at Huntsville.

Mr. and Mrs. B. Book, 41 Parkhill Road, are spending a few weeks in Crystal Beach.

Mr. and Mrs. J. Milrad and son, Louis, Humewood Gardens, are at Baysville, Muskoka, Lake of Bays, for the summer.

Sheldon Zimmerman, son of Mr. and Mrs. Morris Zimmerman, 62 Elm Ridge Drive, [illegible] spent several weeks [illegible] Brunswick Talmud Torah [illegible] Camp Massad, in Pemetang.

Mr. and Mrs. H. Greenberg, 120 Vaughan Road, are in Crystal Beach for a few weeks.

Mr. and Mrs. Harry Stitsky, Briarhill Avenue, are spending the summer in Jackson's Point.

Mrs. Norman F. Grad and daughters, Marilyn and Hilda, 32 Winona Drive, are spending a few weeks in Midland.

Mr. and Mrs. A. Batchar, 89 Alberta Avenue, were the guests of Mr. and Mrs. B. Levine, of Fresh Meadows, Long Island, N. Y., for several days.

Mrs. E. Glasner and daughter, Marilyn, 183 Montrose Avenue, are leaving shortly to visit her mother, Mrs. Fanny Fineberg, of Los Angeles, Cal., for a few weeks.

Mr. and Mrs. Sol. Myers, of Bronx, N. Y., visited Mr. and Mrs. J. Kurin, 47 Beechborough Avenue, for several days.

Misses Marie and Helen Fine, 1576 Eglinton Avenue West, are in Jackson's Point for the season.

Mr. and Mrs. A. Halpert, of New York, are visiting her parents, Mr. and Mrs. H. Batcher, 39 Robina Avenue.

Earl and Harvey Glasner, sons of Mr. and Mrs. E. Glasner, 183 Montrose Avenue, are spending a few weeks at the Y.M.H.A. camp, at Camp Northland, in Haliburton.

Miss Marion Goldberg, Spadina Avenue, is at Gateway Hotel, at Gravenhurst, Muskoka, for several days.

Mr. and Mrs. J. Snider and children, Ruth and Donald, formerly of 717 Euclid Avenue, have taken up new residence at 67 Prince Charles Drive.

Miss Eileen Leibovitz, Manning Avenue, is spending several days at Gateway Hotel, at Gravenhurst, Muskoka.

Mr. and Mrs. Harry Cash, 460 Euclid Avenue; Mr. and Mrs. J. Cash and son, Bernard, 372 Spadina Avenue; and Mrs. Fanny Rosenthal, 327 Palmerston Avenue, will be in Yonkers, N. Y., for the marriage of Miss Mildred Friedman, daughter of Mr. and Mrs. Joseph Friedman, of Yonkers, to Ben Morris, son of Mr. and Mrs. A. Morris, of Yonkers, on August 10.

Mr. and Mrs. Morton G. Adler, 576 Crawford Street, visited Mr. and Mrs. Oscar Skopitz, Bellevue Avenue, at their cottage in Jackson's Point.

Miss Miriam Landsberg, 1060 Shaw Street, is on an extended visit with her brother and sister-in-law, Mr. and Mrs. H. Landsberg, and daughter, Cheryl Susan, of Houston, Texas.

Mr. and Mrs. I. Skolnick, 44 Hallam Street, returned, having spent a few weeks' vacation in South Haven, Mich.

Maurice Adler, of Vancouver, B. C., visited his brother and sister-in-law, Mr. and Mrs. Morton Adler, 576 Crawford Street, en route home from Montreal, Que.

Mr. and Mrs. N. Cash and son, Teddy, 130 Brunswick Avenue, are spending the summer in Ponty Pool.

Miss Anne Brooks, Nassau Street, is on vacation at Gateway Hotel, at Gravenhurst, Muskoka.

Mr. and Mrs. H. Gelfond and children, Marion and Jack, 20 Ross Street, are spending several weeks in Ponty Pool.

Laurie Toni Baker, College Street; Linda Ricki Frankel, Clawton Boulevard; and Sheila Goldberg, Pinewood Avenue, were at Camp Sholom, Young Judea Camp, in Gravenhurst.

Mr. and Mrs. Morris Dankevy, 527 Manning Avenue, are spending several days at the Balmoral Hotel, at Sparrow Lake.

Mrs. A. M. Millstone, and Mrs. A. Weiss and children, Jack, Grace, and Aaron, all of Pittsburg, Pa., took their vacation in Muskoka; and also visited Mr. and Mrs. J. Steinberg, 205 Grace Street, for a while.

Maurice Adler, of Vancouver, B. C., returned to Montreal, Que., for the first time in ten years, and was welcomed by his mother, Mrs. Ethel Adler; his sisters and brothers-in-law, Mr. and Mrs. M. Stubins, and Mr. and Mrs. Sam. Abramovitch; and his brothers and sister-in-law, Mr. and Mrs. Leon Adler, all of Montreal; and Morton Adler, 576 Crawford Street, Toronto; and his uncles and aunt, Ben Ross, and Mr. and Mrs. Rubin Plack, of Montreal, Que.

Mrs. S. Gwartz and sons, Lawrence and Barry, formerly of Toronto, of Los Angeles, Cal., motored home after an extended visit here with her parents, Mr. and Mrs. S. Buchin, Manning Avenue; her brothers-in-law and sisters, Mr. and Mrs. M. Morrison, Braemar Avenue; Mr. and Mrs. D. Galin, Hillholme Avenue; and Mr. and Mrs. N. Sher, Fairholme Avenue; and her brothers and sisters-in-law, Mr. and Mrs. A. Buchin, Lawrence Avenue West; and Mr. and Mrs. B. Buchin, Holmesdale Crescent.

Here for the marriage of Miss Betty Brown, daughter of Mr. and Mrs. John W. Brown, 163 Chiltern Hill Road, to Gerald Rocssler, son of Mr. and Mrs. J. Roessler, of Los Angeles, Cal., were: Rabbi and Mrs. N. Katz, and Mrs. S. Shapiro, of Toledo, Ohio; Mr. and Mrs. M. Schottenstein, Mr. and Mrs. M. Abrams, and Mr. and Mrs. [illegible] Schottenstein, of Columbus, [illegible] Mr. and Mrs. S. Silverman, of Dayton, Ohio; Mrs. S. Finally, of New York; Mr. and Mrs. S. Henick, of Oshawa, Ont.; Mr. and Mrs. M. Maistleman, of Albany, N. Y.; Mr. and Mrs. J. Steiner, of Los Angeles, Cal.; Mr. and Mrs. A. Kokotow, and Mr. and Mrs. M. Adelbaum, of Kirkland Lake, Ont.; Mrs. J. Rosenberg, of North Bay; and Mr. and Mrs. J. Kogow, of Peterborough.

Celebrating the engagement of Miss Sybil Jacobson, daughter of Mr. and Mrs. Albert Jacobson, Robina Avenue, to Shelly S. Jackson, Winona Drive, son of the late Mr. and Mrs. Abram Shendalman, at the Royal York Hotel, were: Misses Marion Jacobson, Judy Silver, Belle Chelsky, Chicki Rosk, Tisbelle Zelsman, Shirley Freeman, Hannah Levine, Esther Grant, Morley Dalgerf, Trudy Schaefer, Ruth Kesten; and Jack Tilly, Edward Markus, Sam. Pasternack, Sam. Fedder, Josh Fedder, H. Orfus, William Kirshblatt, Joe Levine, Saul Cohen, Ben Goldmintz, and Carl Meddison. Miss Jacobson wore an ankle-length dress, with off-the-shoulder line, of pink silk shantung, the top set with pearl and rhinestone beads, and having a blue, bouffant net skirt over a crinoline, with matching pink shantung shoes and bag, and corsage of white gardenias.

ENGAGEMENTS

Mr. and Mrs. Albert Jacobson, Robina Avenue, announce the engagement of their daughter, Sybil, to Shelly S. Jackson, Winona Drive, son of the late Mr. and Mrs. Abram Shendalman.

Mr. and Mrs. S. Fairbloom, 315 St. John's Road, announce the engagement of their daughter, Lily Ann, to Murray Grossman, son of Mr. and Mrs. I. Grossman, 46 Willowbank Boulevard.

All news and advertising omitted this week due to lack of space, will be run in next week's issue.

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BIRTHS

Born, to Mr. and Mrs. Sidney Borins (nee Beverley Ludwig), 335 Vaughan Road, on July 16, at Wellesley Hospital, a daughter, Irene Gail; sister of Sanford; granddaughter of Mrs. D. Ludwig, 399 Palmerston Boulevard; and of Mr. and Mrs. Harold Borinsky, 154 Ava Road.

Born, to Mr. and Mrs. Myer Cohen (nee Goldye Rosen), 596 College Street, on July 20, at Toronto General Hospital, a daughter, Beverley Rochelle; sister of Marshall Edward; granddaughter of Mr. and Mrs. I. Cohen, 50a Clinton Street; and of Mr. and Mrs. I. Rosen, 609 Bay Street.

Born, to Mr. and Mrs. Alter Leff (nee Frances Glick), 186 Dupont Street, on July 14, at Mount Sinai Hospital, a son, Marc Franklin; grandson of Mr. and Mrs. A. Leff, 100 Pendrith Street; and of Mr. and Mrs. D. Glick, 94 Roseneath Gardens, who are also godparents.

Born, to Mr. and Mrs. Samuel Bernstein (nee Rose Slack, of Ottawa), 25 Roseneath Gardens, on July 10, at Toronto General Hospital, a son, Lawrence David; brother of Marvyn Philip; grandson of Mrs. N. Slack, of Toronto; and of Mrs. S. Bernstein, of Glasgow, Scotland. Godparents are Mr. and Mrs. Norman Slack, Brooke Avenue, uncle and aunt.

DEATHS

Max Lifsitz, of Paterson, N. J., died there on July 19, at the age of eighty-three. He is survived by a son, Samuel A., 1990 Bathurst Street, Toronto; a daughter, Mrs. Percy Weinberg (Hannah), of Paterson; four grandchildren; and four great-grandchildren. Mr. Lifsitz was a Thirty-Second Degree Mason, and treasurer of the Masonic Order of Paterson for thirty years. He was a pioneer in the furniture business there, having been in it for sixty years, and later became associated with his son, Samuel A. Lifsitz.

Harry Posner, 366 Yonge Street, died on July 18, at the age of sixty-one. He is survived by his wife, Mrs. Celia Posner. He was a member of Mount Sinai Masonic Lodge; Bnai Brith Toronto Lodge; Knights of Pythias Society; and Goel Tzedec Synagogue. Funeral services were held from Goel Tzedec Synagogue, with Rabbi Reuben Slonim officiating. Interment in Dawes Road Cemetery. Shiva at 14 Peveril Hill Road South.

Harry Eskin, 118 [illegible] died on July 22. He is survived by his wife, Mrs. Mary Eskin; children, Mrs. Samuel Katz (Minnie), of Buffalo, N. Y.; Mrs. Max Levy (Fanny), Coulson Avenue; Mrs. Jack Miller (Doris), Rushton Road; Bernard Eskin, Steven Avenue; Mrs. Morris Brown (Freda), Roseneath Gardens; and ten grandchildren. Rabbi Bernard Rosensweig officiated at funeral services. Interment was in the Workmen's Circle Cemetry, Rosenlawn Avenue. Shiva at 314 Rushton Road.

Cards Of Thanks

The family of the late Max Rosin wish to express their heartfelt thanks to their many relatives and many friends for their sincere sympathy and kindness extended to them in the recent loss of their dear father and grandfather. Special thanks to Rabbi David Monson and Rabbi S. Langner; also the Kiever Synagogue.

IN MEMORIAM

HIMELSTEIN: In loving memory of Sidney Himelstein, who passed away July 31, 1950.

No one knows the silent heartaches,
Only those who have loved can tell
The grief we bear in silence
For the one we loved so well.

Sadly remembered by his mother, Mrs. Rose Himelstein; his sister, Mrs. M. Miller (Esther); and his daughter, Janice.

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• TORONTO MEETINGS •

• An achievement award plaque for volunteer service on behalf of humanity and education was presented to Mrs. Harold Lorie, of Toronto, president of the National Council of Jewish Women, by Sigma Delta Tau Sorority, at their convention in Quebec City, Quebec. A University group with twenty-eight chapters, one of which is at McGill University in Montreal, the sorority has a membership of 6,000 women, with 500 active at the present time. It has given this award three times in its 35 years of existence. In 1938 the achievement award was made to the late Mrs. Hannah Solomon, of Chicago, Ill., the founder of the National Council of Jewish Women.

MARRIAGES

ROESSLER-BROWN

The marriage of Bette, daughter of Mr. and Mrs. John W. Brown, 136 Chiltern Hill Road, to Gerald Roessler, son of Mr. and Mrs. Julius Roessler, of Los Angeles, Cal., took place on Tuesday, July 8, at six o'clock, at Shaarei Shomayim Synagogue. Rabbi Judah Washer and Rabbi Reuben Slonim officiated, assisted by Rabbi Nehemiah Katz, of Toledo, Ohio. The bride was given in marriage by her parents. She wore an ankle-length gown of pleated nylon tulle and Chantilly lace, cut with a low scalloped neckline, short, stand-up sleeves, and a short overskirt of lace meeting the fan-pleated skirt, over a satin and lace hooped underskirt. Her fingertip tulle illusion veil was held by a Juliet cap of seed-pearl beads and rhinestones, and she carried a cascade of ten white orchids flown in from California. Mrs. M. Adelbaum, of Kirkland Lake, was matron of honour, in an ankle-length gown of mauve satin brocade and nylon tulle. She had Talisman roses in her hair, and carried a matching cascade. The bridesmaids were: Misses Rhonda Marcus, in an ankle-length gown of yellow chiffon and lace; and Sylvia Berman, wearing a cocoa-coloured, ankle-length lace gown. Both had Talisman roses in their hair, and carried matching cascades. Deanna Steiner, of Los Angeles, Cal., was junior bridesmaid, in a blue, pleated nylon net and lace ankle-length dress, with nosegay of mixed seasonal flowers. Gloria Steiner, of Los Angeles, Cal., was ring-bearer. Gerald Rose was best man. The ushers were: Martin Feldstein and Harry Greenberg. Ronald Rose was junior usher. The altar and synagogue were decorated with vari-coloured seasonal flowers. Mrs. Brown wore a mauve silk ankle-length gown, with corsage of white gardenias. Mrs. Roessler was in a pink crepe ankle-length gown, trimmed in lace, with corsage of white gardenias. For the trip through Northern Ontario and the Eastern States, the bride left in a navy-blue plaid taffeta dress, with white gardenia corsage. The couple are residing in Los Angeles.

WASSERSTEIN-SOKOLSKY

The marriage of Florence, daughter of Mr. and Mrs. Aaron Sokolsky, 494 Markham Street, to Harry Wasserstein, son of Mrs. A. Elenberg, 46 Cameron Street, and the late G. Wasserstein, took place at five o'clock, on Sunday, June 15, at Murray House, with Rabbi Judah Washer, and Rabbi S. Langer officiating. The bride was given in marriage by her parents. She wore a white ankle-length gown of lace over satin, fashioned with stand-up collar, low sweetheart neckline, cap sleeves, with matching lace gloves, and three net skirts over satin. Her shoulder-length tulle illusion veil was caught to a headpiece of lace over satin, and she carried a white Bible adorned with a mauve orchid, and white streamers. Miss Lilian Sokolsky, the bride's sister, was maid of honour, in a strapless, ankle-length gown of light coral-coloured net, with bodice embroidered in deeper coral, and bouffant skirt. She had a silver beaded crown, and carried a cascade of yellow roses and streamers. Samuel Wasserstein, the groom's brother, was best man. The ushers were: Albert Sokolsky, Albert Sokol, Leonard Sokolsky, Julius Saul, Archie Minarsky, and Sol. Fox. Garry Paul was ring-bearer, in white jacket and black trousers. The canopy was decorated with white gladioli. Mrs. Sokolsky wore a deep mauve silk organza gown, having square neckline, and cap sleeves, with corsage of yellow roses. Mrs. Wasserstein was in a rose-coloured crepe gown, having a jewel neckline, and cap sleeves, with corsage of yellow roses. For the trip to New York, the bride left in a grey suit, with black and white accessories, and mauve orchid corsage. The couple are residing at 494 Markham Street. Out-of-town wedding guests were: Mr. and Mrs. M. Sokol, and Mr. and Mrs. J. Sokol, of New York; Mr. and Mrs. H. Stemiroff, of Oshawa; Mr. and Mrs. T. White, of Ponty Pool; Mr. and Mrs. E. Goodman, of Orillia; Mr. and Mrs. M. Antony, of Ingersoll; Mr. and Mrs. S. Lucatch, of Woodstock; and H. Kirshbaum, of Philadelphia, Pa.

CHANGES IN THE AMERICAN SCENE THAT POSE FRESH PROBLEMS IN EDUCATION

(Continued from Page Eight)

Jewish motivated club and youth organization and the effective work of Jewish and Hebrew summer camps, we could demonstrate to our Christian friends that the choice is not necessarily between religion in the public school or no religious education at all.

If and when a comparatively small minority like the Jewish group could achieve an annual registration of some 40% and a total enrollment of 75% to 80% of its children, there is no reason for the majority community, with all the resources, prestige and influence at its comand, to do less.

In the years to come, there should be less self-effacement and more active participation on the part of the Jewish teacher in problems of general education, for they have direct and indirect bearing upon the future welfare of the Jewish community and its schools.

Zvi Scharfstein called attention recently to the degrading procedures followed by practically every type of Jewish organization in calling upon non-Jews to perform functions and duties which by right and canons of good taste should be filled by Jews. To refer to recent experiences in the second largest Jewish community in America, a traditional institution of Jewish learning found it necessary to call upon a popular non-Jewish newspaperman to highlight its important anniversary observance, while another "denomination" found it advisable to hold a conference of Jewish youth featuring three non-Jewish speakers on non-Jewish subjects, and still another one invited the community to its forum to hear "Talulah Bankhead tells all."

It is quite obvious that no matter what we teach and how we teach our children in the classrooms our efforts will be of no avail should recognized institutions and organizations continue to barter away every sacred Jewish expression for momentary attraction and non-Jewish approval.

The Jewish educator must also be prepared to guard against misleading and beguiling programs of organizations and institutions, which in more recent years have begun to speak in the name of culture and education. The very fact that Jewish education has aroused the interest and concern of the Jewish community as it never did before has encouraged some individuals and organizations to parade blatantly under the guise of progressive and Jewish education to gain the interest and receive the support from people who otherwise might have not been ready to respond to their call.

In this era of twilight of values and standards, it will be incumbent upon the Jewish educator to discern, with greater alacrity, and interpret with even greater vigor, the meaning of "Havdalah," the capacity to distinguish between "light and darkness," the "sacred and profane."

Neither of these enumerated tasks and problems, or for that matter, any problem in Jewish education, can be dealt with today without a well organized, disciplined profession. This is no easy goal to attain, for by inclination and precedent, schoolmen are not given to strong organization or concerted action; witness the weakness of most teachers' unions and associations. Developments of the last twenty-five years make it, however, imperative for Jewish education to achieve better organization to fulfill its function.

At the time when the Council was organized, Rabbinic and Social Service agencies were, like the Council, essentially free fellowships aiming to serve the best interests of their calling. Since then, these and many other Jewish groups have developed powerful organization machinery, staffed with able and skilled workers. In this new setting it is unreasonable to expect Jewish education to play its role with any degree of effectiveness without adequate organizational rules and procedures. To this end, the Council must needs widen its base for membership, a suggestion considered on a number of ocasions, but which has not been acted upon with the dispatch and energy it deserves.

Just as it would be fatal for the National Council for Jewish Education to become divided along ideological and theological lines, so will it prove harmful to allow the Jewish education profession to remain divided into separate specialized organizations, such as, executives, teachers and principals. Our numbers are limited and even more so is our strength; all the more is it important to utilize every positive and creative force in Jewish education to achieve a better organized and more effective profession.

With the widening of the base, there should be a greater tightening of ranks from within. Rabbinic organizations have grown in power and influence by exercising discipline and by placing at times considerable burdens upon their members. Jewish education should do likewise. It should seek to eliminate the incompetent and unfaithful and encourage those of ability and dedication; cooperate closer with agencies and organizations interested in Jewish education, and militate vigorously against those who are undermining or weakening the Jewish school. Judging by the friendly attitude of the community to the school and the teacher, there is reason to believe that such efforts would be welcomed and encouraged.

While improvement in organizational effort is of great moment, organization for organization's sake will suffice. The real strength and influence of the Council will be measured in the long run by the moral force it can command. Not in spirit or rivalry or arrogance, but in utter humility must those in the Jewish education profession seek the highest and noblest for their contribution to Jewish life in America. If it be the task of the Rabbinate to perform the function of priests and Juriets of old and serve as interpreters of Jewish lore, and if it be the role of the community worker to serve as the skilled Levites of yore by rendering expert service to specific fields of Jewish endeavor, then Jewish education should seek to keep alive the zeal of the ancient prophet and the spirit of determination of the Halutz of today.

Speaking of the prophet, Achad Haam says, "His gaze is fixed always on 'what ought to be,' rather than on 'what can be.' " Similarly, the role of Jewish education must be not only adjustment to environment to Jewish ideals; not only integration of Jewish values into the American culture, but also integrating American practices into the Jewish heritage; not only facing realities but creating realities.

Without minimizing in the least the significant function of any other element or Jewish group, we must look upon ourselves, as the custodians of the heritage of Israel and therefore must become permeated with the consciousness that what we do or fail to do with the rising generation will determine the character and perhaps the very destiny of Jewry and Judaism in America.

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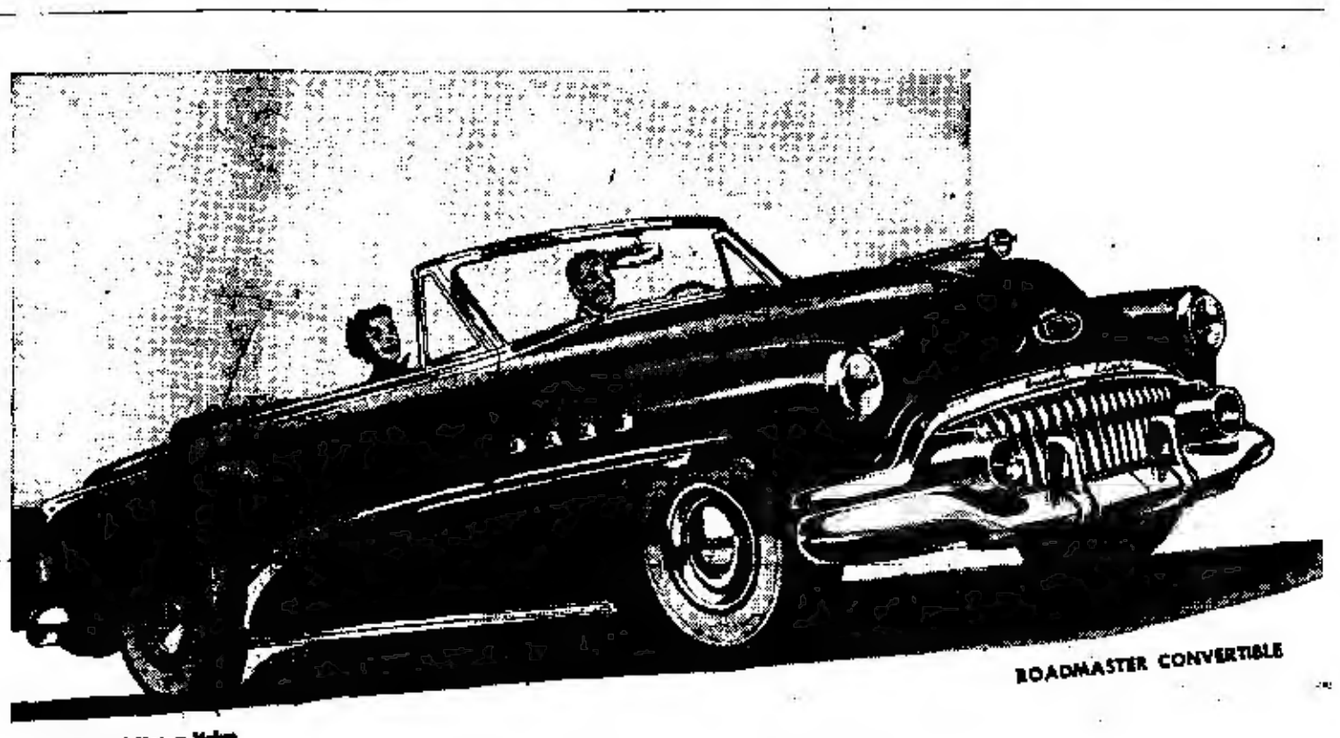

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

AUGUST 1, 1952 VOL. XXXIV, No. 44

Do We Care About Children?

BY DAVID WEISS, EXECUTIVE DIRECTOR, BARON DE HIRSCH INSTITUTE AND CHILD WELFARE BUREAU OF MONTREAL

Sometime ago a radio broadcaster asked the question: Do we care about children? Do we? At first glance the answer seems obvious. Let us try to eavesdrop into classrooms throughout this beautiful city of ours; let us look upon the playing fields, on the hockey rinks, in the recreational centres, in the streets, and finally in each private home where children and parents sit around the family table. From all appearances, this city and its citizens seem to care about children. Perhaps, however, the question should be put: How well, or how adequately do we care about our children How conscious are we in our concern for the needs and the problems of children in their various ages and stages of growing up?

An interesting development in the spread of public education, and other mass media of communication, has been the anxiety that has been created in the minds and in the feelings of parents in their relationships to children, and in a sense, in the community's organized concern for the welfare of children. On every hand parents are besieged by different and constantly new panaceas, formulas, or general exhortations as to the kind and quality of child-rearing they should afford their children. Not only are there vitamins for the physical well-being of children, but suggestions are constantly hitting parents on how much affection to give at any particular time of the day or night; to what extent they should give in to, or be strong and firm against the will and wishes of, their growing children. The question is also often asked: Is love enough? Can parents simply "grow up" their children by simply loving them?

Everywhere we turn, we find parents daily coping with normal and oft times more disturbing symptoms of behaviour in their children. One mother asks: How about a child feeling neglected and jealous of his brother? Another says: I have an only child and love him very much. Yet why does he keep on asking me if I like him? Another asks: What makes some husbands resent their wives' love or attention to their children? Again, another wonders: Is it normal in adolescence for a boy to withdraw himself rather than reach out to make new friends? How can parents hold their children? Perplexed, another parent says she has an only child of four who seems to listen when he is reasoned with, yet when left alone he turns around and does exactly as he pleases.

These and other questions have always, in similar or different tongues or phrases, been expressed by parents. These are the expressions of human development and growth since time immemorial. In different times, in different climates, however, emphases change and attitudes concerning so-called problems are also different. In other words, how we feel about certain types of behaviour depends on the environment in which we live and function.

To be a parent is a sensitive and delicate and disturbing experience, however, these days. It is perhaps one of the most difficult arts to master and to utilize in daily living. For, on every side, parents as well as children are affected by the conditions in which their society exists. Tensions with regard to peace or war, with regard to earning livelihoods, in keeping up with their neighbours, in dealing with costs of living, housing, sickness, and even death, all effect the parent's capacity and ability to love well and wisely, and to meet his children on terms of essential equality.

For children are like barometers, reflecting the conditions within the home. Parents' attitudes, and others who relate to children, are reflections of how parents and teachers, and others who deal with children think of themselves. Children have good or bad "breeding" by the very conditions which breed good or bad behaviour. Being a child is the most difficult experience a human being can have. He has to be dependent on others, and is subject to others who are stronger and more capable than he, at the same time that he is thrusting up and out into a world that he must come to terms with.

While they are barometers of the present, children are also the mysterious harbingers of unexpected wealth of the future. Without children there would be no real purpose or focus to man's efforts to build and create. Can we visualize our city without the voice and cry, the noise and excitement which children generate?

We care about children, and should care even more and more consciously about their needs; how they grow and develop. Children go through various phases from primitive to ever more conscious levels of development until they become adults.

Let us console ourselves with the thought that the child of today, properly managed, and wisely led, will become the healthy, loving parent of to-morrow's children. Parents should not forget to enjoy living and growing up again, through and, with their children. As someone said, "Parents would enjoy their children more if they stopped to realize that the film of childhood can never be run through for a second showing".

Dr. Karl Menninger has said that childhood is the time for children to be bad and parents and teachers to be good, instead of vice versa. To most parents this would probably lead to the thought which Lionel Kauffman has expressed: "Children are a great comfort in your old age and they help you reach it faster too".

The ancients also made similar observations concerning children and the state of childhood with all its tyrannies, its quirks, and its peculiarities. In a sense, the problems of growing up in childhood has ever remained the one constant no matter what kind of civilization or society it is in which children and parents live together.

Some six thousands years ago an Egyptian priest said: "Our earth is degenerate in these latter days. There are signs that the world is coming to an end. Children no longer obey their parents; everybody wants to write a book". More recently, Socrates, twenty-five hundred years ago said: "Children now love luxury, they have bad manners, contempt for authority. They show disrespect for elders, love to chatter in place of exercise. Children are now tyrants, not servants of their household. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble up dainties at the table, cross their legs and tyrannize their teachers".

Yes, as in every other day and age, today, too, we care and despair about our children. I would think that children as in other bygone days also care and despair about their parents too. When parents are not afraid of themselves and their children, most problems can be lived with, and lived through in harmony.

CONSUMERS

(Continued from Page One)

sumers are hard pressed for money, too, and most of them are buying only essentials. The black market in many items has been wiped out.

The survey showed consumers were cutting down expenses in various ways. Many cut out smoking or switched to cheaper brands. A tobacconist in Tel Aviv said cigar smoking had dropped by 25 per cent.

People are also spending less for entertainment. The Kabimah Theatre, which seats 1,200, frequently plays to fewer than 200 spectators. Movie attendance fell off sharply. A certain film played to 45,000 persons in Haifa before the introduction of the new economic plan, but in Tel Aviv, where normally twice as many persons see a film, it drew only 25,000 after the plan was enforced.

There is little turnover in new clothing in the shops, and there are scarcely any sales of expensive gifts. But so far as food is concerned, the pressure for supplies has not eased. Growers said they saw no shortage of money, says the New York Times.

As the market for luxury goods fell off, many manufacturers switched to essentials. Such items as cheap drinking glasses and chimneys for kerosene lamps (necessities in immigrants' work villages where there is no electricity) were unobtainable six months ago but are now adequate.

Tableware manufacturers switched from silver plated cutlery to nickel and chromium plated merchandise selling at half price. There is big demand for these cheap lines of household goods because there are so many immigrants establishing households.

Mr. Ben-Gurion has said the prime aims were to stabilize the currency and encourage exports. While the first result undoubtedly was achieved, the increase in exports has not been marked.

The exchange rate of £1 Israeli for $1, which was offered to exporters producing goods made from imported raw materials, and £1 for $1.40 offered those selling goods from local materials enabled many manufacturers to set competitive prices for export markets. However, a steady rise in wages gradually nullified this advantage. A leading chocolate manufacturer said the advantage had been completely wiped out.

While most prices spiraled, real estate fell. Big companies that invested profits in property were forced to sell some tracts when they were short of working capital. They dumped lots on the market, and prices slumped 30 per cent.

Building contractors were hard hit. They took advantage of the housing shortage and bought plots and began building, fully confident they would sell apartments even before the foundations were laid and thus raise money to finish their buildings. But they could not find buyers, and the banks refused credits. The contractors borrowed from money lenders, paying as much as 24 per cent for short-term credits, to enable them to finish half-completed buildings. They are now taking losses to raise cash.

3 FAITHS

(Continued from Page One)

political arguments based on racial or religious prejudices and to rebuke those who make such appeals. We suggest that in every community a non-partisan and non-sectarian committee undertake to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeals based on religious or racial prejudice.

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